Dec 2002
REDEEMER COLLEGE LIBRARY
777 GARNER RD. E.
ANCASTER, ON L9K 1J4

CHRISTIAN COURIER
November 18, 2002 A Reformed Biweekly No.2703 $1.60

Super Chicks ..... p. 12
An introduction to VeggieTales ..... p. 13

REDEEMER UNIVERSITY COLLEGE LIBRARY
CHRISTIAN COURIER
PER/BX/9401/.C36
NOV 2 1 2002

58th year of publication

Upholding respect for life in the public square

Sue Careless

MONTREAL, Quebec – Speaking at the conference, "Pluralism, Religion and Public Policy," held at McGill University, Montreal, October 9-11, Margaret Somerville, Founding Director of the McGill Centre for Medicine, Ethics and Law, argued that, "In our secular, pluralistic society, we cannot use a shared religion to uphold respect for life in the public square. But respect for life remains essential to the protection of both the individual and society and must be implanted at both levels.

"We have adopted intense individualism... [that] leads to claims of rights to 'absolute reproductive freedom', that is, claims about reproduction are no one else's business — especially not the state's business to interfere through law — and one should be absolutely free to reproduce in whatever way and reproduce whatever kind of child one wishes. That is an adult-centred reproductive decision-making model. But should the decision-making be, rather, future child-centred, especially where there is a conflict between what is best for the future parents and for the future child?

Intense individualism

"Likewise, at the other end of life, intense individualism supports the idea that how one dies is simply a private matter in which no one else — again, especially not the state — should interfere, and, therefore, people must be free to choose euthanasia or physician assisted suicide. Yet euthanasia and physician assisted suicide necessarily involve society's compliance and physicians' participation. It cannot be just a private matter.

"In reprogenetics [genetics of reproduction], the accumulation of individual decisions are resulting in an overall outcome that would never be acceptable as public policy. In short, the new genetics is functioning as eugenics.

SUE CARELESS

Margaret Somerville

"It is argued that eugenics is only practised when a choice is made in relation to a group or class or by someone who is not the future parent. But is that just sophistry?"

Somerville noted how children with Down's Syndrome, dwarfs, the profoundly deaf and the manic depressive could all be eliminated from society by the accumulation of individual choices and that doing so would wipe out special cultures and some of our most creative people.

"We often test our principles, values, attitudes and beliefs at the margins, and here we are doing so at the two margins of life. We should remember that the ethical tone of a society is set by how it treats its most vulnerable members. What ethical tone will we pass on regarding respect for human life?"

Somerville distinguished between two notions of human dignity: *intrinsic* human dignity by which every human being has innate human dignity and *extrinsic* human dignity which refers to a quality of life. If the human's quality of life falls below a certain level, she lacks dignity and her life can be ended. Somerville denounced the concept of extrinsic human dignity.

No moral consensus possible

H. Tristram Engelhardt, an American medical doctor and philosopher, agreed with much of the moral stance taken by Somerville, but felt it should be argued and defended unashamedly from a religious point of view in the public square. He spoke on a panel with Somerville and also in a lecture, "Taking moral difference

See **LOOKING** *page 2...*

Medical team offers free services in Mongolia

JANNY VANDER KNYFF

MMI team members and Mongolian helpers set up a ger (or yurt), a Mongolian-style portable tent home.

Alan Doerksen

ST. CATHARINES, Ont. – Although Canadian and American healthcare workers are often well-paid here at home, a group of Christian doctors, nurses and dentists traveled to Mongolia recently to offer their services free of charge to needy people there.

Medical Ministry International (MMI) organized the trip, in which five Canadians and 18 Americans traveled to the far reaches of Mongolia from Sept. 12 to 28. Janny Vander Knyff, of Dunnville, Ont., was on the trip, which was her 16th project with MMI.

Big dental need

Reflecting on the Mongolia project, Vander Knyff said, "What was the most humbling was that one lady said, 'Are you the people that Jesus sent?' I had to be really kind that day! … That was pretty nice to hear from a non-Christian."

Vander Knyff works as a nurse at the McMaster University Medical Centre in Hamilton, Ont. She and the other volunteers made up "a full medical team, which included dental and surgery," she explains. She helped with surgery, which included two emergency caesarian sections. "The dental people were the most busy. It was nonstop. Dentistry has to be paid for and it's very expensive" in Mongolia.

Dental work was one of the biggest medical needs she saw in Mongolia. "The teeth are in bad shape because they have not had dental work." Some children are in great pain because of toothaches and impacted teeth. But even so, they were easy to treat, and didn't complain. "They trust the adults who tell them the doctor's going to

See **MEDICAL** *page 3...*

News

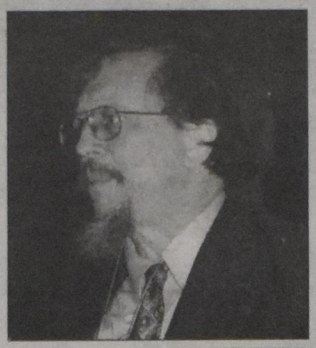
Looking for peaceable collaboration in the face of moral diversity

... continued from page 1

seriously: Bioethics after the death of God." Engelhardt is an Orthodox Christian and the author of *The Foundation of Christian Bioethics*.

"Part of the depth that separates us in bioethics debates is that these are religiously-grounded moral differences. Religious people have their convictions anchored in transcendent concerns while nonbelievers see a horizon that stretches only to the finite. The agnostic acts and speaks as though God didn't exist.

"So abortionists are seen as either murderers of babies or liberators of women. Physicians who assist in suicide are seen as either collaborators in self-murder or liberators from pain and suffering."



SUE CARELESS PHOTOS (3)

H. Tristram Engelhardt

Irresolvable moral controversies

"These are irresolvable moral controversies. We need to honestly acknowledge the force of intractable divisions and learn to live with them. We need to look for strategies of peaceable, unforced collaboration in the face of real moral diversity. We need to live with the chaos of different views. Society today is not one moral community. The failure to take real moral diversity seriously results in the tyranny of majority moral consensus.

"We still need a robust guarantee of free speech in civil society, not a mere toleration of others' views which quickly becomes the forced acceptance of the views of others. Frank discourse is too quickly branded as hate speech and shut down.

"We need to allow real moral and religious pluralism. In matters of birth, copulation and death we are morally and emotively divided. This is the stuff of our culture wars. The disagreements are interminable.

"Either all of existence is anchored ultimately in transcendence or human life has no ultimate significance. If God doesn't exist then the universe is morally senseless. This is a profound cultural rupture." He joked that in such a God-less universe, not only, "God is dead" but "man ain't too well either." He continued, "The rhetoric of consensus tries its best to discount religious moral difference. It is a vain pursuit of consensus."

A parallel health care system

Engelhardt favored a parallel health care system that would see a Dr. Kervokian General on one side of Main Street and Mother Teresa Hospital on the other. Engelhardt would encourage picketing and all peaceful means to witness to the other side but no use of force. He felt the most effective strategy in the abortion debate would be taking distressed pregnant women into private homes.

"We need an open discussion with honest words. The lack of honest discussion is a hallmark of a limited democracy. Atheists cannot understand ultimate purposes." [For Christians] the whole goal of human life is to cure our souls. The body is sacred because it was assumed by Christ in the Incarnation."

Many speakers referred to "ultimate truth" but Englehardt added, "Truth is going to be a 'who' not a 'what'."

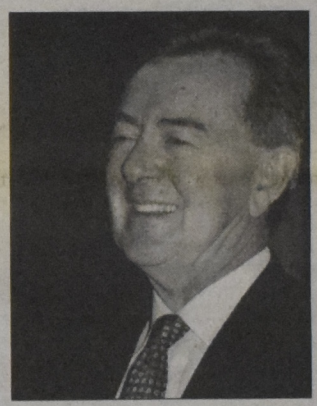
Engelhardt explained that we may hold the same four values of "liberty, polity, prosperity and security" but by the order in which we rank them, we can arrive at radically different forms of government. "By emphasizing first security and then prosperity you get a dictatorial democracy like Singapore. By emphasizing first liberty, you have Texas," declared the tall Texan.

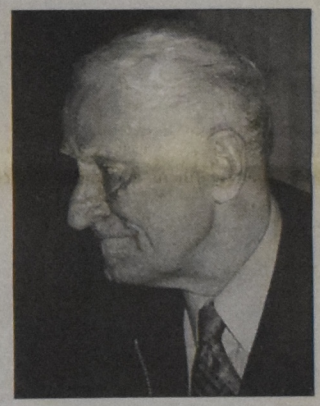
"We are moral strangers within a liberal democracy. The rationalist is a person without a context, a person without a sense of ultimate meaning. For him, only the imminent is meaningful, while believers are transcendental to their core and so won't be understood by secularists."

Separation of church and state doesn't mean excluding the spiritual

Sue Careless

MONTREAL, Quebec — Two committed Christians who have both been politicians opened the conference "Pluralism, Religion and Public Policy," held at McGill University, Montreal, October 9-11 with a panel on "Religion in Canada": Protestant Preston Manning, the former leader of the Reform Party and Roman Catholic Claude Ryan, the former leader of the Quebec Liberal Party.





Two committed Christians who have been leading politicians: Preston Manning (left0 and Claude Ryan.

Media, politicians reject faith perspectives

Preston Manning noted that, "Canadian media and politicians generally reject faith perspectives as irrelevant or contrary to the public good. Why else did Jean Chrétien insist the name of Jesus was not to be mentioned at the memorial service for the Swiss Air disaster or that the memorial service for the victims of Sept. 11th was not to include prayer or scripture readings?

"Many people in politics and the media have lost their own personal faith and are therefore uncomfortable with expressions of faith by others who have retained or discovered faith.

"We don't know how to handle expressions of faith in the public policy arena, so the simplest thing is to simply exclude them. We have largely abandoned the idea that there is an 'objective truth' in the spiritual area and therefore have no way of picking between the bewildering variety of religious opinions clamoring for recognition. The simplest way out for the public policy maker is to pay lip service to all and to pay serious attention to none.

He also said that the fact that religious groups disagree among themselves is no reason to exclude them from committees advising on public policy as scientists and ethicists also disagree but are still given standing.

Don't exclude spiritual considerations

Manning noted with approval that Canada has unofficially adopted the American doctrine of the separation of church and state. But, he said, "keeping the institutions of the state separate from the institutions of faith communities surely cannot mean excluding spiritual considerations ... from the public square."

Still, Manning warned, "When advocates of faith-based positions convey the impression that they would force their positions on the rest of the population, if only they had sufficient power and influence to do so, is it any wonder that the rest of the population is reluctant to grant them standing and influence?"

Human life essentially moral

Claude Ryan, former editor of *La Presse*, noted that, "Human life is essentially moral. Life with no reference to moral values would not be human." He held that religion is the safest guardian of moral values. Even after a political decision has been made, the moral debate should still continue. "The pronouncements and social interventions from the Canadian Conference of Catholic Bishops are often conceived without the large, open debate of the faithful. Important Catholic lay voices are very seldom heard, only a monolithic, top level voice from the bishops."

Manning and Ryan agreed that a "vibrant interior life" for the individual and the church had to be complemented by social action to be a true expression of Christianity.

Religion in Canada

According to figures gathered by Statistics Canada in 2000, Canada is predominately Roman Catholic (41 per cent). Yet more than one quarter of Canadians have no religious affiliation (26 per cent). Generally, the lack of religious adherence increases from the east coast to the west:

Atlantic Canada	**17 per cent claim no religious adherence**
Quebec	**7 per cent**
Ontario	**28 per cent**
Prairies	**33 per cent**
B.C.	**55 per cent**

Weekly attendance at any place of worship holds at 18.5 per cent. The most active members of faith communities are older Canadians. Those under 35 are the most inactive in an organized exercise of belief, although many of these younger Canadians claim to have personal spiritual convictions.

A poll conducted by Ipsos-Reid and the *Globe and Mail* in 2001 found that 67 per cent of Canadians said their religious faith was very important to their day-to-day lives. And 7 in 10 Canadians agreed that "through the life, death and resurrection of Jesus, God provided a way for the forgiveness of their sins."

Paul Reed, Senior Social Scientist with Statistics Canada noted that in both Canada and the U.S. those who were active in their faith communities were more likely to volunteer their time and donate their money to charities, (whether those charities were religious or not), than were non-believers. Reed noted that after a generation of secularization, there was a rebirth of spiritual interest in Canada but that it was a less formal and a more private spirituality than in the past.

News

Medical volunteers share faith through their work

JANNY VANDER KNYFF PHOTOS (3)

Janny Vander Knyff stands in front of the vastness of the Mongolian landscape near the city of Darkhan (left). Above, Janny and three of her colleagues travel by train from Darkhan to Ulaanbaatar, the capital city.

... continued from page 1

help, or the dentist."

MMI team members share the Gospel "when we're approached," explains Vander Knyff. "They know we are Christians.... We have a prayer in the operating room before surgery." But sharing their faith is "more by our actions than language."

All the treatment and medication was provided free by the MMI team – which is their standard policy. Each volunteer pays his or her own expenses for the trip, as well. "We're a Christian group – we ascribe to the Apostles' Creed – that's the basis for people coming with the group," says Vander Knyff. But people don't have to be Christians to receive treatment. "The Christians know we're coming. They invite us. But everyone we can help we do."

Foundation is short-term projects

MMI — a joint ministry of Medical Ministry-U.S.A. and Medical Group Missions-Canada — is interdenominational, serving the poor in the name of Jesus. According to its website, MMI is the world's largest short-term, volunteer, Christian medical mission with more than 3,000 participants annually.

Since 1968, MMI has provided two-week opportunities for volunteers to work in medical, dental, surgical, and eye clinics, helping the poor who have little or no access to medical care. Short-term medical mission trips are the foundation of MMI's ministry, and more than 70 per cent of participants serve on more than one mission, reports MMI.

In addition to short-term missions, MMI has embarked on a program to establish permanent medical centres around the world. MMI explains, "We work alongside national doctors and helpers from the countries we go to, joining the efforts of the local church where possible. This healing ministry strengthens village churches and enhances missions outreach in our participants' home churches."

In Mongolia, Vander Knyff and her colleagues were guests of Garry and Susan Smith, from Change the World Ministries (CTWM). "They invited us because there was a need," explains Vander Knyff. "They arranged for accommodations and entertainment. They do a lot of work with street children. They have an orphanage and a nutrition program."

Traditional rural Mongolians strike a pose.

Homeless kids in sewers

One key problem she observed in Mongolia is homelessness. "In the capital city [Ulaanbaatar], between 6,000 and 10,000 children live in the sewers – below the manholes, underground," asserts Vander Knyff. This is also a problem in the city of Darkhan, north of the capital, where the MMI project took place.

In Mongolia, "power plants produce hot water, and they are just outside the city – both in the city where I was and in the capital," she explains. That hot water is piped into the cities through an underground system, accessible through sewers. "It's warm. The children can strip the insulation off the pipes and put on a pan of water to boil. There's a danger, of course, that the pipes are old, the valves are poor, and the odd pipe will burst, burning the children. The children survive by going through the garbage, going through leftovers at the market, doing odd jobs: sweeping, cleaning, construction, collecting bottles and cans."

Most of these homeless children are boys, says Vander Knyff. "There's been the odd one as young as five, but usually they're a bit older."

CTWM takes care of some of the homeless boys at the mission's orphanage and some have become Christians. "It wasn't a prerequisite," emphasizes Vander Knyff. When CTWM chooses to care for a child, the agency takes responsibility for the child all the way through university. CTWM also runs a nutrition program in Mongolia. The agency is non-denominational, and is based in Texas.

Mongolian authorities such as the police "don't interfere too much" with the orphanage "unless there's a serious crime. They know that there's no life for these children, and no other alternative.

The state doesn't do anything to help them," asserts Vander Knyff. There's no use putting homeless children in jail because "from what I've heard, the jails are terrible places. To survive is pretty slim."

Some other young people — aged 14 and 15 — from the local international school helped out the MMI team with translation. "The kids had two weeks off – they were a terrific help," says Vander Knyff. "Not only did they translate but they worked. They were great kids – enthusiastic." It is "very unusual" for Mongolians to speak English, she notes.

Cultural differences

Vander Knyff has been on many MMI projects, around the world. One difference she noticed this time was "because stoves are used to heat the apartments and [yurts], the traditional Mongolian dwelling [portable, domed tents], we found less burns than I have on other projects. There's no open cooking fires."

She found Mongolian people to be "very quiet and reserved initially – also very patient.... We saw fathers carrying children and caring for children. [There] didn't seem to be a clear division between women's and men's work. The older people, too, seemed quite considerate of each other. It was nice to be part of that."

On other trips, Vander Knyff has been as far afield as Peru, the Amazon jungle of Brazil, Armenia, Cambodia, Nepal, Madagascar and Nigeria. She observes, "The wonder to me is that people are the same the world over. There's cultural differences, of course. But the parents want what's best for their children. The adults take care of their parents. The love of families for each other is universal.

"The people that I've met and the people who know we're Christian have shown nothing but courtesy and respect. It's a basic thing: you're helping and you're not restricting your help to certain people."

For a quick Letter to the Editor, please send it by fax to: (905)-682-8313, or by e-mail to: editor@christiancourier.ca

Editorial

Reflections on feeding the monsters on Reformation Day

Harry der Nederlanden

After reading my last editorial about seeing history as personified periods, my wife Rose said, "Next time you better do something a little easier and a little lighter."

I put up an argument, of course. I always do. "What I'm trying to say isn't all that hard to understand," I countered. "All I'm saying is that although we need an overview of history, we may not adopt a God's eye point of view because then we begin to assume we are God-like."

"Mmmm," she mumbled, meaning, "It isn't all that clear in your editorial."

I confess: in discussions I more often find myself muddying the waters by complicating things than clarifying them.

Clarity isn't everything

Clarity isn't everything. 'Sweetness and light' isn't the highest norm. Sometimes it's good to complicate what seems clear and obvious, for it may seem so only because it fits with the clichés of a dominant culture or with our ingrained biases. To explain things, we often focus on a single 'cause' when there are many.

It has been said that the truth is plain but doing it difficult. In many situations, however, discovering the truth is also an arduous and painful task. When we're reflecting on fundamental things, it often involves wrestling with powers and principalities that have also taken residence in the mind, even in the mind of the church. And history can put us before new and extremely complex problems to which there are no simple right or wrong answers.

In fact, sometimes our "right" answers turn on us like children grown monstrous: they come bounding up out of the basement where they were sleeping, eyes wild, roaring with rage, smashing our precious collectibles, our glass menageries.

Souls were shredded beyond thought

I worked in a psychiatric hospital for several years; I have seen devastated parents wither before screaming children who've become whirlwinds of wrath. As a tornado shreds houses and barns into black clouds of debris so their lives, their souls were shredded beyond thought.

That's how many stand now before the history we have created – we Westerners, the greatest history-shapers the earth has ever seen – we Westerners with our science, our technology, our education, our free markets and our democracies. What great gifts we have been given! What tremendous privileges, what inconceivable wealth we have enjoyed!

And then standing at the kitchen sink preparing supper, we hear footfalls crashing on the basement steps, a familiar voice howling in pain; the door crashes open and chaos blows our neat house to smithereens.

"What's this?" I can hear Rose asking. "You call this lighter?"

So how did I come to begin talking about monsters coming up out of the basement? I'm writing this on one of those monstrous days – a cross between Reformation Day and Halloween. And last night my kids rented a monster movie. It was a French film with with English subtitles, *The Brotherhood of the Wolf*. A gruesome thing. In it villagers in (I think) 18th century France are being attacked by a monster.

There's lots of the kind of fighting you see in martial arts movies, so the historical setting is overlaid with obvious fantasy and myth, and I was ready to dismiss it as just another horror movie designed to do nothing more than scarify. But near the end, it began to gather allegorical pretensions. One of the few heroes unafraid to take on the monster is a Mohawk Indian from Canada. The monster turns out to be an African lion improbably draped in armor and monstrous spikes, and controlled by a mentally deranged nobleman who trained him to be very nasty.

Peasantry becomes monstrous and blood-thirsty

The lion was turned loose on the peasantry at the behest of the Roman Catholic hierarchy to fill them with apocalyptic terror and return to the church. Although the Church no longer wants anything to do with the monster it has created, a bloody cult has developed around the lion and its owner and the killings go on. Even officials of the crown are implicated.

The movie ends with the narrator, a nobleman, walking out of his manor into a crowd waving torches and clamoring for his life – the beginning (I presume) of the French Revolution. The peasantry has become monstrous and blood-thirsty.

Although the plot of the movie is ludicrous, it does convey a vision of high institutions resorting to instruments of terror to cow the masses so they can be better manipulated, only to have the masses take on the characteristics of the monster, which then turns on its former master. In short, the monster does not really die in this film; instead, it enters into the people, into history, where it will continue to wreak havoc.

Monsters turn out to be us

It is an allegory for our time. We dream of monsters who turn out to be us.

I saw a couple of other monster movies this past year — made for kids. One was *Shrek*. In it a monster is searching for love and turns out loveable. He ends up marrying his lady love – without having to be turned into a prince. A celebration of Otherness, of multiculturalism as envisioned by Kermit the Frog.

The other was *Monsters, Inc.* Like Maurice Sendak's *Where the Wild Things Are*, it takes on childhood fears about monsters hiding in the bedroom closet. The movie comes at it from the monsters' point of view. In the world of monsters an entire industry has grown up around scaring kids out of their wits – or out of their screams — at bedtime. It's a very competitive world in which the monsters compete with one another in a huge factory setting. As an assembly-line puts a bedroom door in position, the monster must go in to scare the biggest possible scream out of the kid who has just settled down for the night. A helper bottles the screams, which are the principle source of energy for the monster world, running everything from their toasters to the TV sets. As in our world, there is never enough energy. The main characters in this movie are a huge blue hairy monster called Sulley and a green eyeball called Mike Wazowski.

I won't rehash the entire plot with you, but it turns out that the monsters are just as terrified of kids as kids are of monsters. *Monsters, Inc.* tackles the entire notion of Otherness. Just as we have been conditioned by our upbringing to think that huge hairy blue things with big teeth are monstrous, so the monsters have been conditioned by the corporation they work for to think that contact with kids is lethal. Without that scary distance between them, where would the Inc. of *Monsters, Inc.* get the energy that powers their city?

Like the French horror movie, *Monsters, Inc.* and *Shrek* address the source of the monstrous, the scary, the threatening in human life. Apparently, the adults making these movies feel the need to calm their children's fears about the source of evil. In both movies, monsters are not really vicious; like wolves, they just get bad press. In fact, in *Monsters, Inc.* it's the corporate world that generates the myth of Otherness because it needs the negative energy of fear to prosper. Anyone see here an allusion to Bush's proclamation of an "Axis of Evil" and of a "Clash of Civilizations"? Is the film suggesting, e.g., that the U.S. government, itself a global corporation, needs to scare its citizens with the Otherness of Islam to get the energy not just for its consumer machine but also for its politics?

In the world according to Disney, there are no monsters, only bogeymen of our own making. But isn't that even more scary: to think that deep in our own hearts there lurks an evil impulse to paint Others as evil monsters so we can exterminate them with a clear conscience? To address such evil, we need something more than a Disney giggle-factory.

We need, it seems, a victim, a lynching, a crucifixion. But, hush, we might frighten the children....

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent biweekly that seeks to: report on significant events in the Christian community and the world; express opinions infused by Scripture and rooted in a Reformed perspective; provide contact for the Christian community.

EDITORIAL TEAM & PRODUCTION STAFF
Editor: Harry der Nederlanden *editor@christiancourier.ca*;
Journalist, Layout Designer: Alan Doerksen *journal@christiancourier.ca*;
Circulation: Rose der Nederlanden *subscriptions@christiancourier.ca*;
Accounts Manager: Ineke Strayer-Medcalf *accounts@christiancourier.ca*

REGIONAL REPORTERS
Jeff Hoogendoorn, Victoria; Jacky Huberts, Langley, B.C.; James Kwantes, Abbotsford, B.C.; Stephen VanHelden, Calgary; Gordon Legge, Calgary; Jessie Schut, Edmonton; Valerie Walker, Halifax; Robert VanderVennen, Toronto; Margaret Dinsdale, Toronto.

EDITORIAL ADVISORY COMMITTEE
Doug Roorda, Wendy Saunders, Erick Schuringa, Nelly Westerhoff, Bert Witvoet

The publication of comments, opinions or advertising does not imply agreement or endorsement by *Christian Courier* or the publisher. Please contact the managing editor if you cannot afford the subscription price but want to receive *Christian Courier*.

Christian Courier
1 Hiscott St. St. Catharines, ON, L2R 1C7
Tel: (905) 682-8311; 1-800-969-4838
Fax: (905) 682-8313;
Publications Mail Registration No. 09375
We acknowledge the financial assistance of the Government of Canada, through the Publications Assistance Program (PAP), toward our mailing costs.

Letters

Faith choices versus false dilemmas

I am pleased that the editorial "Who's Afraid of George Bush? Of Saddam Hussein?" (Oct. 7, 2002), opposes military action in Iraq and the diversion of resources from human need to military spending. Yet in my view Harry der Nederlanden raises a number of issues that call out for response, more than the following brief reflections permit.

Harry notes the tendency to "compare" Bush and Hussein. He rightly opposes the "ethical leveling" that then takes place. But what I find lacking in the editorial is evidence of an alternative to the tired old "left/right" debate that produces the comparison. Without an operating alternative framework, the editorial, in my reading, inadvertently accepts the terms of the false left/right dilemma. Comparing Bush and Hussein, Harry chooses, more or less, and with reservation, Bush.

Surely it makes no sense to compare Bush and Hussein. Instead, each one's policies and practises must be tested, on their own, against the requirements of the Gospel.

Christians Gore and Carter oppose Bush

Bush is indeed "a Christian man who is not afraid to let his convictions enter into his public speeches." But as Harry intimates, public profession of Christian faith is a terrible indicator that one's policies and practises are rooted in the Gospel. Al Gore, a vocal opponent of Bush's Iraq policy (as is Henry Kissinger), freely professes his Christian faith. So does Jimmy Carter, whose winning of the Nobel Peace Prize contained an implicit statement against Bush on Iraq.

The U.S.-led appeal to Iraq to dismantle "weapons of mass destruction" is just and correct. But it needs to be placed in the context in which much of the world hears it: the U.S. is engaged in a massive, well-documented, multi-billion dollar per year global arms trade in weapons of lethal destruction. Consider:

- the U.S. now supplies about 50 per cent of the world's arms, more than all other suppliers combined;
- in 1999, according to conservative estimates, the U.S. sold $6.8 billion in arms to nations which violate basic human rights standards, despite rules to the contrary;
- that same year, the U.S. supplied arms to 92 per cent of the world's conflicts, sometimes to opposing sides, often for reasons more economic than strategic. After agriculture, arms manufacturing is the most subsidized industry in the U.S. Israel is one of its most lucrative customers;
- U.S. arms trade has increased since Sept. 11, 2001, most notably with both Pakistan and India, both of whom possess "weapons of mass destruction", and both of whom recently careened perilously close to war;
- after the unconscionable Hussein gassed to death about 5,000 Kurds in 1988, U.S. arms sales to Iraq *increased*. And of the 10 biological materials suspected in Iraq warfare research, nine were supplied by US firms;

Pre-emptive use of nuclear weapons

- finally, in President Bush, nations have experienced an administration more dedicated to rearmament than any other in recent memory. The Bush administration has dismantled the Anti-Ballistic Missile Defence Treaty and developed strategies for the pre-emptive, first-use of nuclear weapons against numerous countries — in contravention of international law.

What I miss in the editorial is reflection on the question, "What does Christ's call to be peacemakers mean at this critical juncture?" Surely it does not mean to resurrect the tired, irrelevant just war/pacifist dilemma. Properly stated, Bush is now merely threatening a different kind of military action in Iraq than he is presently pursuing: the U.S. has bombed Iraq repeatedly, regularly, from the end of the Gulf War until now (in 2002, an average of more than once per week). That is a matter of public record and not disputed. Where has been the rising voice of protest by adherents of the just war theory to this fundamental, blatant violation of just war principles, driven by the just war's passion for peace?

The just war/pacifist debate, in addition to diverting us from the directives of Scripture, misses the lessons learned about conflict resolution in the last 25 years. In every conflict, no matter how vicious or bleak, there are small but powerful impulses to reconciliation and peace — witness, for example, some courageous members of the Israeli military, and some courageous Palestinian groups. Why do we in the West — especially we Christians — not throw our powerful support behind such impulses, instead of threatening to throw a lit match on a powder keg?

A Chilean Christian poet named Gabriella Mistral, winner of the Nobel Prize for Literature in the 1940s, wrote a prayer that reads, "Lord, make me know that your Gospel is possible in our time." I love that prayer. Let us choose not for Bush, recklessly mounting his massive chariots in the name of God, nor for the sadistic Hussein, murdering in the name of Mohammed. May we never compare the two! Instead, let us together choose for the Gospel, in all of its life-giving, peacemaking possibilities.

Mark Vander Vennen
Cobourg, Ont.

Klein like an old smoker

The publicity campaign by the Alberta Provincial Government against the Kyoto Protocol on reducing Greenhouse Gas Emissions appears to be similar to the publicity campaign by the Tobacco Industry against legislation restricting cigarette advertising, and by the Automobile Industry against unleaded gas.

Premier Klein and Provincial Environment Minister Lorne Taylor sound like old smokers who are grasping at wishful thinking, and using lame excuses for not being able to quit smoking and searching for any justification at all for buying cigarettes.... The Alberta Government is arguing against any science that proves greenhouse gas emissions are hazardous to our environment and to our health.

The truth will prevail

The truth prevailed when it came to cigarette smoking, and I believe truth will prevail with greenhouse gases. Just as the tobacco industry continues to fight against any provincial and state legislation that may affect them, so the Alberta government will fight any federal legislation that may in any possible way potentially affect their financial picture. Representatives of the tobacco industry talk of the jobs they provide, the taxes they pay, the events they sponsor, and how great corporate citizens they are. They do not talk about the 45,000 Canadians that die each year from smoking related illnesses....

The Alberta Government talks about jobs and taxes and great corporate citizens but they, too will not talk about the $16 spent on healthcare for respiratory ailments for every tonne of greenhouse gas emitted. There is no mention of the increasing droughts, floods, new diseases, forest fires, and the health care costs from human induced climate change especially from greenhouse gas emissions.

When it comes to cigarettes, there is widely accepted scientific evidence showing that they are hazardous to your health. When it comes to greenhouse gas emissions and climate change, there is widely accepted scientific evidence, but industry and politicians with deep pockets will try to dissuade us.

However, while the lowly smoker has been stigmatized and relegated to just a few public places, big tax-paying, emission-belching industries are being protected. Eventually, as with smoking, the truth will overcome, and taxes and political donations will not be enough to shield big business from doing the right thing.

First step is to admit problem

The millions being spent trying to convince us against Kyoto would be better spent on education and supporting the changes needed to reduce greenhouse gas emissions. Like quitting smoking, it is hard, but it is better in the long term for oneself, family, friends and co-workers. Like quitting smoking, the first step is admitting there is a problem.

We have a problem; will Alberta admit it? The Tobacco Industry did not, nor do I think the Alberta government will. Greater forces must prevail. They must — for everyone's sake, especially our children.

Remember the dire predictions from the automobile industry when they were forced to switch to unleaded gas, install catalytic converters, and install seat belts and air bags? It would cost them and ultimately the consumers billions, they warned. People are still buying new cars and the industry is thriving. The hysterics from industry were unwarranted then as they are now.

I hope the Alberta government will get past the politics and understand that they were elected 'by the People, of the People, for the People' and not specifically to serve industry. As taxpaying citizens of this province, we resent the fact that politicians are using our tax dollars to try and convince us that Kyoto is bad, when common sense says otherwise. Kyoto Protocol is a goal that offers an incentive to reduce greenhouse gases; it does not dictate how we accomplish that goal, and we have to devise a Canadian oriented program to accomplish the end result of six per cent below 1990.

We have known of the problem since Rio in 1992. When will we actually do something about it? There has been too much talk — it is now time for action.

Garfield Marks
Red Deer, Alta.

Christian Courier

Member of Canadian Church Press and Evangelical Press Association.
Canada mail: Publications Mail Registration No. 09375. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 1 Hiscott St., St. Catharines, Ont. L2R 1C7.
U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY, 14092.

Subscriptions:	**Canada**	**U.S.A.**
(effective Jan. 1, 1999)	(G.S.T. incl.)	(G.S.T. free)
one year (26 issues)	$39.54	$31.60 (US)
two years (52 issues)	$75.00	$60.00 (US)

overseas one year $80.00 surface mail
Advertising deadlines: display advertising: Tuesday, 8:30 a.m. (13 days before publication date); classified advertising: Tuesday, 8:30 a.m. (13 days before publication date). See classified pages for more details. Advertising rate sheets available. (ISSN 1192-3415) Published biweekly on Mondays.
Address all correspondence to: 1 Hiscott St., St. Catharines, Ont. L2R 1C7.
Tel: 905-682-8311 or 1-800-969-4838, or fax: 905-682-8313, e-mail: subscriptions: subscriptions@christiancourier.ca , advertising: accounts@christiancourier.ca

PRINTED IN CANADA

Opinion

Can directors of charities ignore conflict guidelines?
The world after Enron

David van der Woerd

The demise of Enron and Worldcom has shaken public confidence in large companies, and created volumes of mistrust of corporate officers. What is often forgotten in the hysteria of these crises in the business world is the impact that they also have on our attitudes about the not-for-profit and charitable sector.

Breaches of confidence by business executives have sweeping impacts upon executives in all sectors of society. It is probably time for those with administrative positions in the charitable sector to take a closer look at their practises to ensure that they are not the subject matter of future headlines.

Unlike in the business world, the law prohibits directors of charities from receiving any payment for their efforts. Many charitable organizations find themselves offside on this issue, such as those with their professional advisors on their board, religious organizations with their executive or administrative staff or clergy on their board, or social housing organizations. Some of these organization are actually required to have their management staff on their board to get or keep funding. Even so, the law requires a charity's directors to strictly be volunteers who do the work for free.

KHUE BUI FOR NEWSWEEK

Enron's Ken Lay (centre) stayed quiet and secretive at a hearing last fall.

Utmost good faith, loyalty

As "fiduciaries" in a position of trust and confidence, they are expected to act in utmost good faith and loyalty, guarding against the dangers of being swayed by self-interest by not placing their own interests ahead of the charity's. Receiving payment or other benefits from the charity is considered to be compromising.

With the current sagging markets and the Enron and Worldcom fiascos, it is only a matter of time before the media microscope focuses on the management of charities as well.

Those organizations not in accordance with the law would be wise to consider how they can change their structures to bring them back into compliance. Here are some alternatives they might consider.

1. **Remove paid directors** — First, charities could simply remove any paid personnel from their board. There are compelling reasons to do this, including the

Continued on page 18...

My doggone love affair

Harry der Nederlanden

As I was walking to work one morning, a large, rangy dog darted out of the front door of a small house I was just passing. When he spotted me striding by, his face lit up with an eager grin (honest; I'm not making it up). Bounding across the lawn, he leaped over a short hedge, and a second later I felt his cold, wet nose pressing into my hand.

He must have liked what he read there in my palm (dogs are excellent palm readers), for he instantly attached himself to me and trotted alongside as if he were ready to strike out into the wide unknown as my sidekick.

Since I was marching along at a soldierly rate, I was soon half a block from the dog's point of departure. Behind me the lady who owned him, or at least who knew his name, whistled and hollered and called him. It sounded like Snacks. "Gee whillikers!" I thought, "With a name like that I wouldn't listen either."

Renounced his old master

Indeed, the dog trotting along beside me acted as if he were deaf. In fact, I had the strong impression that he had undergone an instant conversion upon reading my palm with his nose; he had renounced his old master and decided to follow me.

Or to use a less religious analogy, it was love at first sight. I mean, for the dog. Snacks had formed an instant attachment to me. Being chosen like that without visible merit is very heart-warming. There's no better ego-builder. I glowed like the Christmas tree in Times Square. North Americans don't believe in election in its theological form, but they are suckers for it when it happens in love stories. In half the romantic movies, love strikes as instantaneously and unexpectedly as a big sneeze.

This dog must have watched too many such movies with his lady-master, who was now hurrying after us, her voice rising an octave in panic and desperation. I was beginning to feel like a kidnapper.

My pace slowed and I tried to shoo Snacks away. "Shoo!" But Snacks snuck a peek at me and just snickered. I became more emphatic. "Beat it!" and I waved him off.

My arm gesture must have resembled a tossing motion, for Snacks dashed off to fetch the stick I hadn't tossed. He searched the grass, puzzled. Unable to find it, he flashed me a look of disappointment, of betrayal.

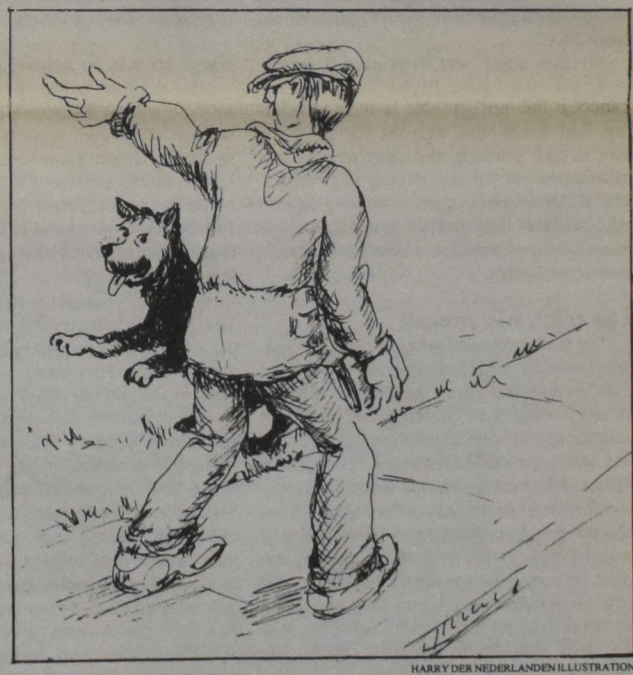
I increased my speed like someone fleeing the scene of an accident, hoping the phantom stick would keep him busy till the lady caught up. But she wasn't very fast. When I glanced back, I saw why. She was carrying one of those mop-dogs in her arms – you know, one of those dogs that is more like a piece of wardrobe than an animal.

Taking pity on her, I turned and began walking back so she could woo Snacks back into her embrace. But that was difficult. She had her hands full. No wonder he was looking elsewhere for love.

I stood beside her as she cajoled, pleaded, burbled endearments and entreaties. But Snacks studiously continued to ignore her. I felt like someone caught in the middle of a family drama.

Well, I had spent enough time trying to conciliate, and I started out once more. Again Snacks thought me the tastier of his options and trotted along beside me. Nuzzling my hand, he looked up into my face. His big liquid eyes shone. He was truly smitten: it was an obvious case of true love.

Suddenly he bounded ahead down the sidewalk. His attention had been caught by something down the street: two telephone poles planted side by side. His tail began wagging furiously, he sniffed with wild abandon and yelped with joy. Then he baptized first one and then the other.



HARRY DER NEDERLANDEN ILLUSTRATION

As I marched on by, he paid me no attention whatsoever. Several houses farther, I looked back, feeling somewhat aggrieved.

He was still courting the two telephone poles, lifting one paw – his rear one – to wave goodbye.

What a disillusionment! I felt some of the pain his spurned master must have felt when Snacks attached himself to me.

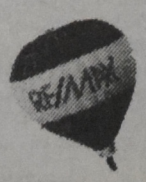
"Oh, well," I consoled myself, "at least he didn't adopt me with the same ritual he'd performed on the poles...."

For your instruction

This was all told, dear reader, for your instruction. Have you ever read Jonathan Edwards' *Treatise on the Religious Affections*? Profound stuff, but I don't think any of that applies here. Sometimes we talk about Christian love as if it ought to be instantaneous and indiscriminate, but....

On second thought, it's just a story about a dog who licked my hand. Let it go at that.

Arie Hoogerbrugge
Associate Broker
RE/MAX Del Mar Realty Inc.
840 Queenston Road
Stoney Creek, ON L8G 4A8
Bus: 905-662-5300
Fax: 905-664-2300



Health

The New Voices of Hamilton

Walfried E. Goossen

"That's awful, that's awful," exclaimed the woman at least half a dozen times. The first encounter with my electrolarynx (electronic voice box) seemed to traumatize her. The tinny sound of my new voice — like R2D2 in Star Wars — was unexpected. So was the hole in my neck through which alone I now breath.

On July 18 this summer Dr. Stanley Jackson, the finest surgeon in this area, removed my cancerous larynx, vocal chords and all, and left me dumbstruck. I can't complain about taxes, pot holes or the Tiger-Cats anymore, not without my electrolarynx (a speech aid which looks much like a microphone). Nor can I adequately praise St. Joseph's hospital without it.

I have always been known to talk too much. Imagine the astonishment of my friends and wife when they found I still do. However, a speech aid can't project music. My chances of singing with Pavarotti are down my tube. I now shower in golden silence.

COURTESY WALFRIED GOOSSEN

Walfried Goossen (top left) with the Hamilton chapter of "The New Voices," a North American organization for speech aid users.

The most curable form

The good news is that throat cancer is the most curable form of the disease when detected at an early stage. In the U.S.A. over 50,000 laryngectomees live presently. Each year approximately 12,500 new cases are diagnosed. The ratio of men to women is 6-1. Of the 12,500 new cases annually 8,500 survive.

According to figures researched by Karen Peter, reference librarian in Dundas, things look pretty bright in Canada. There were 1950 new cases this year — 480 female, 1,470 male. So far there have been 185 deaths — 65 female, 120 men. In 1996 there were 1360 new cases — 260 female, 1100 male. Among them were 560 deaths — 90 female, 470 male. The incidence of laryngectomies has gone up, as the figures indicate, but the incidents of death has plummeted (41 per cent in 1996; nine per cent in 2002). At St. Joseph's an average of 28-30 laryngectomies are performed per year.

One of the most amazing inventions

Anthony Wood, speech and language pathologist at St. Joseph's hospital, introduced me to the futuristic electrolarynx. One of the most amazing inventions of the twentieth century, it has been in use since WW II. It's vibrating head is held against the neck. The sound (made by the electrolarynx) penetrates the tissues of the neck and resonates in the throat, neck and mouth and is transformed into speech.

Another speech aid often used is the voice prosthesis. It is implanted under the skin over the stoma at the base of the throat and is activated by the gentle pressure of a finger. When the person exhales lung air passes over a rubber diaphragm, which vibrates, producing sound. That is transmitted to the mouth and transformed into words.

The most difficult method to learn (six months to one year) is esophageal speech. Air is drawn into the esophagus and trapped. When released the tissue in the area of the upper part of the esophagus vibrates and produces sound. The mouth, lips, tongue, palate and muscles of the throat shape that sound into words. There are several other methods of speaking employed by laryngectomees. These are the most common.

Not classified as disability

Mr. Wood also introduced me to the Hamilton chapter of "The New Voices," a North American organization for speech aid users. Some are fairly recent laryngectomees, one man has been for 20 years. They have another thing in common — they are all retired. There are younger men and women but some are working and cannot attend. The club, 20 men and women, meets during the day.

The onset of throat cancer is on average at the age of 63. The Canada Pension Plan does not classify a laryngectomy as a disability. Some club members don't either but it can create some significant limitations. Fluent conversations, however, are common with the voice aids, as are telephone use and public speaking.

Activities such as swimming for instance, are absolutely forbidden the laryngectomee. Water gets into the stoma and death through asphyxiation is a very real threat. Other water sports, such as boating, can be enjoyed with extreme caution. Even when showering it is necessary to wear a shower guard around the neck to prevent water from entering the stoma.

Employment is difficult

Laryngectomees usually cannot go back to their jobs and vocations. They cannot work in dusty environments, or do work which requires the use of both hands as well as speaking for example. New employment may be more difficult to get, especially for older workers. Yet, Canada Pension does not classify a laryngectomy as a disability, leaving these people in a real quandary until they are 65 and qualify for old age security. An elected spokesman on their behalf is urgently needed.

Vic, the president of the club, has been a laryngectomee for five years. "We are all laryngectomees," he explains. "We meet once a month and learn everything we can about our condition. We have different speakers come in, like supply people who demonstrate their equipment to us and a dietician who helps us keep our immune system strong."

The laryngectomy has not slowed him down in his personal life. "I help my wife with the house work. I'm pretty active, I go golfing three times a week." He also volunteers at St. Joseph's. The picture of health, he displays no discernable signs of his disability. Like most of the others, he wears a cloth "bib" with a two inch square sponge (wetted) over the breathing hole in his neck, (called a stoma).

It keeps the stoma from view and catches most particles in the air. Yes, I've learned my lesson.

"We are lucky,"said one man. "Our condition is not visible so we don't have to worry about discrimination." It's when the speech aid is used that the situation becomes noticeable and patience is required of user and listener alike.

Smoking increases chance of throat cancer

I stopped to talk to three teenage girls one day, all of whom were smoking on a park bench near my home. Although, not a smoker myself I felt compelled to stop and caution them. Two listened reluctantly, the other laughed loudly and without restraint. I sounded funny to her, but she didn't notice the hole in my throat. Smoking and drinking increase the occurrence of throat cancer as they do other forms of cancer.

Bill, another club member like Vic, has two ways of talking, a voice prosthesis and an electrolarynx. He says, "I have no trouble, I can communicate with everyone." He can also do everything he did before his operation. Most members made the same assertion.

Like most things in life, the crucial factor here is attitude. Harry der Nederlanden, my editor at the *Christian Courier* has recently undergone treatment for another type of cancer. But Harry was rather puckish on learning of my laryngectomy. "I hope you have many more years to make yourself obnoxious to your family and friends," he wrote me. I don't think that was a commentary on the electrolarynx.

A diagram of an electrolarynx.

A few days ago I spoke to the custodian at the Dundas Library for the first time since my operation. He was not appalled by my new voice and the hole in my neck which I showed him as a reward for his cheerfulness. He smiled and pointed to my electrolarynx. "You are really lucky," he exclaimed.

I agree. Praise God!

Sing! A new creation workshop to focus on justice issues

Emily Brink

Two workshops planned for Nov. 22 in Toronto and Nov. 23 in Grimsby, Ont., will introduce a new hymnal supplement focusing on the relationship between worship and justice with respect to creation and our neighbors near and far. This will address issues of interest to pastors and worship planners, elders and deacons, keyboard and guitar players, and all those interested in learning fresh ways to sing and pray together.

Sing! A New Creation is a supplement of 294 songs that breaks new ground; this contemporary hymnal includes lament as well as praise, choruses as well as hymns, and many songs that come from beyond the European and North American heritage of worship songs. The workshop will include opening and closing worship together, and three presentations and breakout sessions:

*Worship and Leadership issues, led by Kathy Smith, director of continuing education at Calvin Seminary;

*Worship and Justice issues, led by Sandra Elgersma of the Canadian Office of Social Justice and Hunger Action of the Christian Reformed Church;

*Worship and Music issues, led by Emily Brink, editor of *Sing! A New Creation, Reformed Worship*, and newly appointed Senior Research Fellow for the Calvin Institute of Christian Worship. Joining her will be Norma deWaal Malefyt, co-author of *Lift Up Your Hearts* and also newly appointed to the Calvin Institute of Christian Worship as Resource Development Specialist for Congregational Song, and Ron Rienstra, director of the popular LOFT services at Calvin College, along with student musicians.

The workshop is funded by the Calvin Institute of Christian Worship and co-sponsored with Calvin Theological Seminary, Reformed Worship, and the CRC Office of Social Justice. The only cost is $15.00 to cover purchase of a copy of *Sing! A New Creation*, which those who register and attend will be able to keep. For details, please see the announcement on p. 23.

Church

Swiss Reformers get female companionship

Laurie Spurr

GENEVA, Switzerland (ENI) — Four new names have been chiseled onto the Wall of the Reformers, one of the world's principal monuments of the Protestant Reformation and one of the most visited sites in Geneva, a cradle of the Reformation.

First woman to take a place at monument

Among the new names is that of a woman, Marie Dentiere, a Flemish-born 16th-century Reformation lay theologian — and the first woman to take a place at the monument beside Luther, Calvin, Zwingli and other luminaries of the movement that gave birth to Protestantism.

Dentiere (ca. 1490-1561) has been included with the better-known early church reformers Peter Valdes (ca. 1140-1217), who inspired the Waldensian movement; John Wycliffe (ca. 1330-1384), who instituted the first English translation of the Bible; and John Huss (ca. 1369-1415), the preacher whose teachings ignited the Hussite movement in Bohemia. The four names appear on the two blocks framing the monument at the foot of an old fortress wall in Geneva, a city John Calvin made into a refuge for religious asylum-seekers and a centre of Reformation teaching, practice and printing in the 16th century.

For many years the reputation of Dentiere was under a cloud after critical comments made about her by Calvin and another contemporary reformer, Guillaume Farel. She has, however, recently been rehabilitated by a new generation of theology students, said the Rev. Isabelle Graessle, a theologian and the first woman moderator of the Protestant Church of Geneva's Company of Pastors and Deacons — a position established by Calvin.

In the heart of the Reformation

"Dentiere was engaged in the heart of the Protestant Reformation," Graessle said at a press conference in October. She was "a theologian of surprisingly modern, reasoned feminism" living in Calvin's circle, who wrote about the movement "live, as it was unfolding in Geneva."

The larger-than-life-sized figures of four key Geneva Reformers – Guillaume Farel, John Calvin, Theodore de Beza (all French-born) and John Knox (founder of Presbyterianism in Scotland) — form the centre of the monument.

The larger-than-life-sized figures of four key Geneva Reformers – Guillaume Farel, John Calvin, Theodore de Beza (all French-born) and John Knox (founder of Presbyterianism in Scotland) — form the centre of the monument.

"Geneva was at the crossroads of [reform thinking] at an important moment in history," Rev. William McComish told reporters. Its "ideas were not new, but part of a larger European tradition" begun long before the Renaissance, as the new group of names shows.

The names of Valdes, Wycliffe and Huss were included in the original conception for the monument when it was designed in the early 20th century, but the plan had never been realized. A committee of private individuals, driven by Geneva's Czech community and its Olga Havel Association, worked to gain the necessary city authorization.

Dentiere's presence on the monument reflects a recognition that not only men participated in the Reformation movement, Graessle told reporters.

Point of departure

Flanking the four towering figures of Geneva's Reformation are Roger Williams, a Pilgrim founding father of the American colonies; the Huguenot leader Gaspard de Coligny; and such political figures as Oliver Cromwell, leader of the Puritan Revolution in England; Frederick William, elector of Brandenburg; and William I, Prince of Orange.

Asked whether more names might one day be added to the monument, McComish suggested it might honor 20th-century figures such as pastors from the Nazi concentration camps, those who had resisted dictators or those who, inspired by Reformation ideas, had worked to combat slavery.

"The wall is a point of departure," he said. "I'd like to advance it in time."

Relief agencies overwhelmed by scope of African famine

CC Staff

According to relief agencies working in central Africa, the needs posed by famine are threatening to overwhelm the system.

The UN agency World Food Program reports that 14.4 million people are at risk in southern Africa, an estimated 14 million more in Ethiopia, one million in Sudan, 1.4 million in Eritrea and 1.5 million in Mauritania and neighboring countries. An additional three million could be at risk in Angola, recently emerged from decades of war, and 1.9 million are threatened in Ivory Coast, unless there is a peaceful solution soon to the current rebellion that has split the country.

Chronic hunger

Even in areas where there is no acute famine, many Africans face a growing problem of chronic hunger and malnutrition. "Sub-Saharan Africa continues to have the highest prevalence of undernourishment and also has the largest increase in the number of undernourished people," a report by the Food and Agriculture Organization (FAO) says.

"But the situation in Africa is not uniformly grim." The report goes on to note that much of the increase is accounted for by the tripling of the number of undernourished people in the war-ravaged Democratic Republic of the Congo. In West Africa, the amount of malnutrition has been reduced significantly by efforts to increase rice production. In KwaZulu-Natal, South Africa, researchers have developed a program to increase local production and consumption of vegetables to address micronutrient malnutrition.

Jacques Diouf, Director General of the FAO says that a public investment of $24 billion a year — less than 10 percent of what the developed economies spend on agricultural subsidies per year — would be sufficient to "jump start" a campaign against hunger.

"The cost of inaction is prohibitive," he warns. "The cost of progress is both calculable and affordable."

The report also said that from 1992 to 2000 seven countries together — China, Indonesia, Vietnam, Thailand, Nigeria, Ghana and Peru — reduced hunger for about 100 million people.

Studies show that economies improve when hunger and malnutrition are treated, said the UN organization, which encourages farming development around the globe.

Congo Christians ask world churches for aid

Raymond Bitemo

BRAZZAVILLE, Republic of Congo (ENI) — Church leaders in the Republic of Congo are calling for help from the international community as thousands in the violence-torn country, fleeing bloodshed at the hands of rebels, are taking refuge in the capital.

Since mid-October, two bands of rebel militia have sown terror in a 30 kilometre area south of Brazzaville, committing assassinations, looting villages, setting vehicles on fire and committing petty blackmail, say residents. The havoc has effectively cut off principal food supply lines into the capital.

People are fleeing the extortion practiced by both the rebels and government soldiers, deserting villages and flocking to the capital, where they are being pushed back from the entry to the Djoue bridge, which controls access to the city from the south.

Three Evangelical Church of Congo church buildings and a Roman Catholic chapel on the southern outskirts of the city have opened their doors to accommodate the first throngs of displaced people. A fourth site was created in empty buildings of the Institute of Rural Development, 17 km from the city.

"For 10 years we have attempted, with our meagre means, to assist people, in spite of the fact that we ourselves have been looted," Monsignor Anatole Milandou, archbishop of Brazzaville told ENI. "Maybe we will organize collections in our churches. But this much is clear: we cannot cope with this tragedy. We ask our sister churches throughout the world to come to our aid."

The government, which has forbidden the opening of buildings for displaced people in the centre of town, has solicited humanitarian relief from the United Nations, aid which has begun to arrive.

But so far it has been insufficient. As the rainy season sets in, the displaced people still lack tents, food, bedding, medicine, latrines and, above all, drinking water.

The Emergency Relief Program of the Evangelical Church of the Congo — supported by churches in Sweden and Norway — and the Catholic Caritas Congo group are providing aid.

Church

Dutch pastors' children leave faith, but sense loss

Andreas Havinga

AMSTERDAM (ENI) — Dutch Protestant "pastors' kids" are more likely than others to drop out of church, but many maintain strong ethical beliefs into adulthood and are troubled by the country's increasingly secularized culture.

A survey of 2000 pastors' children (or PKs as they are often known) commissioned by the Dutch newspaper *Trouw*, also found that the PKs typically opted for careers in social sectors, such as teaching or nursing, but that only three per cent of those surveyed had chosen to seek ordination.

Although they were less likely than other Protestant children to keep to the faith of their fathers (only two per cent had mothers who were pastors), those who did remain in the church were more active than other church members, half of them attending church services at least once a month.

The survey was commissioned to coincide with the "Day of the Protestant Pastor's Child" — an October symposium in Amsterdam's prestigious New Church that was packed with about 1,000 pastors' kids of adult age.

Most popular pastor's kid

The symposium was the brainchild of Freek de Jonge, a well-known comedian described by *Trouw* as "the Netherlands' most popular pastor's kid."

Ahead of the symposium, *Trouw* published a series of portraits of prominent children of pastors. Born before the 1960s, most had left the church but remained nostalgic about their youth and many also seemed to be troubled by the Netherlands' increasingly secularized culture.

The son of a pastor, Arjo Klamer, professor of the economics of art and culture at the Erasmus University in Rotterdam, said he found it difficult to talk with his children about matters of faith.

"The environment is so anti-religious and anti-church that it is difficult to find a form that appeals," he lamented.

Thrown out with the bath-water

Another pastor's child, author Anne Vegter, no longer believes in God but says she has "a strange sort of trust that I am being led." And she laments the loss of rituals. "I actually think it is terrible that at home we only start a meal by saying 'enjoy your meal,'" instead of saying grace as she learned from her parents.

Symposium organizer De Jonge also spoke of feeling a sense of loss: "So much has been thrown out with the bath-water — such as the sense of community you get by coming together on Sunday."

And, De Jonge said, pastors should not be ridiculed but valued as people who offer comfort.

"These days I don't read much about comfort. I read a lot about victims, about claims, about compensation payments. But plain comfort? Sacrifice and providing comfort, these two things have been thrown out with the bath-water."

Professor Hijme Stoffels, who conducted the survey, pointed out that it mostly reflected pastors' children from the country's two main Reformed churches but was not necessarily representative of pastors' children from other denominations.

During the symposium, participants were each given a reminder of their youth growing up in the church — a roll of peppermints, sweets often used to stifle coughs during sermons at Protestant worship services.

God to Zion: 'Avoid friendly fire!'

Chapter & Verse
Al Wolters

"Come on! Come on! Flee [masc. pl.] *from the land of the north – declaration of the LORD – for I have spread you* [masc. pl.] *abroad to the four winds of heaven. Come on, Zion, you who inhabit* [fem. sing.] *the daughter of Babylon, make your escape* [fem. sing.]*! For this is what the LORD of armies says – after glory he has sent me – to the nations who have plundered you* [masc. pl.]*: "Surely, anyone who touches you* [masc. [pl.] *touches the apple of my eye."* (Zechariah 2:7-8, my translation).

The prophet Zechariah is living in Jerusalem about two decades after the Exile. Through him the Lord addresses the Israelites who still live in Babylonia, the ones who had decided not to join the first group of Jews to return to Judea. The Lord warns them to leave the land of their captivity because he is about to punish the Babylonians for what they had done to his people. If the exiles stay, they will be caught in the crossfire — they will, as it were, fall victim to "friendly fire."

It seems odd to us that Babylonia should be referred to as "the land of the north" (as it regularly is in the Bible) since geographically Babylon is actually more east than north of Jerusalem. But the reason for this designation is that there is an impassable desert between the two cities, so that armies and exiles who traveled from Babylon to Jerusalem would have to travel around this desert and approach the Jewish capital from the north.

Zion as the people of God

A striking feature of this passage is the way the Jewish community in exile is addressed as "Zion." Strictly speaking, Zion was the temple mount in Jerusalem, but here it is applied to God's people, most of whom still lived far away from the geographical Zion. It is like the modern usage in which a capital city is representative for an entire nation, as in "Baghdad denies the allegations made by Washington." That Zion represents the people is clear from the grammar of the Hebrew verbs and pronouns used, although this feature of the original is difficult to reproduce in English translation.

"Zion" (like "Jerusalem") is often personified as a woman in the Old Testament, and therefore the verbs used to describe her actions are feminine singular. But in this passage these feminine singular verbs are used interchangeably with the generic masculine plural, indicating that the prophet is thinking of Zion as a collectivity composed of many individual people. It is an early example in the Old Testament of a usage which becomes more common in the New, where "Zion" and "Jerusalem" stand, not for a geographical location, but for the people of God.

Babylonian rebellion

But in what sense is it true in Zechariah's day that Babylon was about to be punished by God? Hadn't that happened already 20 years earlier, when the Neobabylonian empire had fallen to the Persians under Cyrus in 539 BC? In one sense this is true, but it needs to be remembered that Babylon at that time had fallen to Cyrus without a battle (the gates were opened from the inside by Babylonian sympathizers with the Persians), and there had been a minimum of bloodshed. Now however, in 519 BC, there was a rebellion in Babylon against the new Persian king Darius, and this rebellion was about to be brutally put down by the Persian army. The Persians were to be instruments in God's hands to punish the nation which had destroyed Jerusalem almost 70 years earlier. The Jewish exiles are urged to flee Babylonia in order to escape this disaster.

'After glory he has sent me'

The words which I have inserted between dashes in my translation ("after glory he has sent me") are among the most difficult in the book of Zechariah, which is already one of the most difficult books of the Bible. No one has been able to come up with a satisfactory explanation of them. In my opinion they probably represent a disturbance in the original text due to a later copyist's error. Many guesses have been made as to what Zechariah originally wrote, but none of them are persuasive in my judgment. Accordingly, I have opted to just let the text stand as we have it in the traditional Hebrew text, marking them off with dashes to signal the problem, and to leave it to the readers themselves to decide what to make of these enigmatic words.

Of course, as is so often true in cases like this, the difficulty in the text does not prevent us from understanding what the passage is saying overall. Clearly, God is warning his people to get out of the way of his impending judgment on the wicked, to escape the coming wrath. This is a message which still applies in the New Testament times in which we are privileged to live. See 1 Thess 1:10 and 2:16.

Al Wolters teaches Bible and Greek at Redeemer University College, Ancaster, Ontario. He has a bad habit of forgetting publishing deadlines, especially while working on his Zechariah commentary.

Poland's Lutherans call for equal status with Roman Catholic Church

Jonathan Luxmoore

WARSAW, Poland (ENI) — Poland's Lutheran minority is demanding a special agreement with the government to give the Lutheran church equal status with the country's predominant Roman Catholic Church.

"We are worried about our church's future if no agreement is signed," said Jan Gross, chair of the synod of the (Lutheran) Evangelical Church in Poland.

Agreement was promised

Gross wants a full-scale agreement with the government, comparable to the Concordat signed between Poland and the Vatican in July 1993. Such an agreement had been promised under the country's 1997 constitution, Gross said, adding that Lutherans were "frustrated" that five years later the clause had still not been implemented.

The Lutheran church, with 92,000 members, is tiny in comparison to the Roman Catholic Church, which accounts for the nominal allegiance of 95 per cent of Poland's 39 million people.

Minority churches have frequently complained of being denied building permits, access to state institutions, and of other forms of discrimination in Poland, where the agreement with the Vatican, ratified by the Polish parliament in 1998, gives treaty-level protection to the rights of the Roman Catholic Church.

Gross said that a 1994 law governing state relations with the Evangelical Augsburg church had been "unilaterally amended" without notification on several occasions by the Polish government.

He said: "Countries joining the European Union should respect their own constitution, especially those clauses which concern the churches."

Psychology

A curious blind spot

Harry Antonides

The scandal of sexual abuse was once a taboo subject. That has dramatically changed: however, it appears that a new taboo has taken its place.

We now know that sexual abuse, even of the most helpless and very young, occurred more often than we had realized and were prepared to admit. Obviously, we need to be vigilant in preventing this horrific evil from happening. Prevention is especially urgent for churches, a place where the weak and helpless should find safety and protection.

But in our efforts to prevent sexual abuse, we have allowed another evil through the backdoor, and it is no less devastating than actual instances of abuse. This evil occurs when people are falsely accused. Its impact is especially devastating when the alleged victims are children. Overnight the good name of the accused is destroyed, regardless of the truth of the accusation. And who will defend or befriend a person accused of molesting children?

AGASIANTZ ROUSITALI

"Many women who underwent therapy to cope with emotional difficulties gradually were led to believe that even though they had good memories of their childhood, those memories were in fact hiding an awful truth."

Effect is ruinous

You may think that anyone who accuses someone of this great evil would only do so if the charge were true. And there is good reason to think that most accusations of sexual abuse are true. But even if only a small percentage of the accused are innocent, the effect on them and their families is utterly ruinous.

Some accusations of sexual abuse are clearly fraudulent, and the accuser knows very well that they are not true. But in other cases, things are more complicated. And that has everything to do with the growing popularity during the last two decades of the so-called recovered memory therapy (RMT).

This type of therapy is based on the assumption that when women experience emotional difficulties in their teens or even much later in life, the most likely reason is that they were sexually abused as young children. If they forgot or repressed any memory of their abuse (as a means to cope with something that was too horrible to accept as real) it is the task of therapists to help them recall what really happened. Without such recall and facing their perpetrator(s), the abused are unable to be freed from the emotional trauma that is the cause of their problems. Healing from the wounds of childhood abuse is painful and often requires lengthy and costly therapy.

Thus was born a branch of psychology and therapy that has become hugely controversial, with the line between pro and con advocates clearly drawn. Why the heated controversy and the drawn battle lines? I want to mention two reasons.

A nuclear bomb

In the first place, recovered memory therapy has had an impact on the lives of untold persons and families in North America that has been nothing short of disastrous. This kind of therapy has turned out to be the nuclear bomb dropped on unsuspecting targets. Thousands of families in North America have been torn apart, marriages dissolved, careers ruined, and the resulting anger and grief has poisoned lives all around.

Many women who underwent therapy to cope with emotional difficulties gradually were led to believe that even though they had good memories of their childhood, those memories were in fact hiding an awful truth. Namely, that they had been molested even at a very young age by their father or some other member of their family. This "discovery" caused them to totally change their minds about their childhood as they until now had remembered it. They now realized the truth about the terrible things that had been done to them. As they progressed through therapy, some began to 'recall' a pattern of increasingly bizarre abuse that continued into their teens, resulted in pregnancy, forced abortions, and even participation in the weirdest kinds of satanic cult rituals.

In a number of widely reported cases, the employees of nursery schools were charged and convicted of abusing little children. On appeal, some of those verdicts were eventually reversed, but in the meantime people were jailed, careers ruined and lives disrupted, both in the U.S. and in this country. (See, e.g., Nancy Hass, "Margaret Kelly Michaels Wants her Innocence Back," *NYTM*, Sept 10, 1995, pp. 37 ff.; for a Canadian case, see Shafer Parker, "Caution: Children Being Interrogated," *Western Report*, May 22, 1995, pp. 25, ff.; Margaret Wente, "Satanic Panic Attack," *Globe and Mail*, August 1, 2002, p. A21.)

The harshest shock

The harshest shock came to parents and grandparents who were suddenly confronted with an accusation of the worst possible crime by their very own daughters and granddaughters. The devastation was immediate. Relations between parents and daughters were shattered, often permanently. The strain on marriages was too much for many and parents and grandparents ended up heartbroken, isolated and embittered about a system that had destroyed what was most precious to them.

One such person is Reinder Van Til, whose book *Lost Daughters: Recovered Memory Therapy & the People it Hurts*, Eerdmans, 1997, describes in heartbreaking details how many families (including his own) were destroyed or nearly so by accusations that were not based on reality but resulted from an ideology-driven therapy that tears apart instead of healing.

A questionable theory

The second reason why this kind of therapy has stirred up bitter controversy and anger is its underlying assumption about human sexuality and the function of memory. Not surprisingly, Sigmund Freud, the father of modern psychoanalysis plays an important role in all of this. However, while at first he believed that incest was the source of women's "neuroses" and that the memory of it could be retrieved by hypnosis, he later changed his mind and concluded that these "neurotic symptoms" were not related to actual events but more to "psychical" than "material reality."

The one book that has done more than any other publication to popularize the theory of repressed memory of childhood sexual abuse is *The Courage to Heal: A Guide for Women Survivors of Child Sexual Abuse*, by Ellen Bass and Laura Davis, first published in 1988. This 600-page book is a record of many women's horrific, though often "forgotten" experience of sexual abuse suffered in their childhood. No doubt many of these stories are true and this book helped them to come to grips with their past sufferings and get on with their lives. However, Bass and Davis focus on those troubled women who are unsure whether or not they suffered sexual abuse. And this is where the theory and practice get very shaky.

'Assume your feelings are valid'

Bass and Davis believe that women who experience a list of troublesome feelings can most likely trace these back to the sexual abuse they suffered as very young children, although they no longer remember these experiences. Here is an incomplete list of the symptoms that are said to be indications of previous abuse: a feeling of powerlessness, of being different from others, lacking motivation, believing that there is something wrong with you, feeling self-destructive, lonely and alienated, experiencing difficulty with relationships, hating yourself, unable to enjoy life, afraid to succeed, trying to be perfect, suffering from eating disorders, having trouble sleeping. This list goes on and on.

Are they not the kind of feelings that most of us experience at one time or other in our lives, yet learn to overcome them more or less successfully and manage to get on with life? But Bass and Davis want to suggest to women who encounter these symptoms that they need to search their memories to see whether they have been the victims of sexual abuse perhaps many years ago. They write that starting to remember again that you were abused begins with "a tiny feeling, an intuition," and they advise their readers to trust that inner voice. "Assume your feelings are valid."

In the original edition of *The Courage to Heal*, the authors stated that no one they talked to who thought she might have been abused, later on discovered that her suspicions were wrong. They wrote that the process always goes from suspicion to confirmation. "If you think you were abused and your life shows the symptoms, then you were." However, by the time the third edition was published Bass and Davis could not deny that some who said they had been abused, subsequently recanted. So their statements were toned down, but only somewhat. The sentence just quoted became: "If you *genuinely* think you were abused and your life shows the symptoms, there's *a strong likelihood* that you were." (p. 26,Italics added)

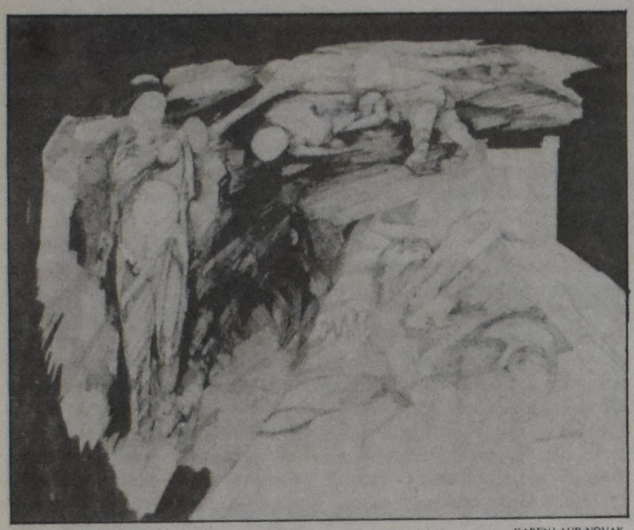
This book with its horror stories of abuse and its destructive consequences for many women became a bestseller. Women devoured it and testified that it had changed their lives. They were deeply grateful to the authors for giving them an outlet for their feelings and a place to tell their stories. Some refer to this book as their bible that helped them cope with and overcome the hurt that they had suffered.

I do not want to diminish the seriousness and pain of sexual abuse, nor of the magnitude of this evil often suffered in silence and inflicting an overwhelming sense of defeat and brokenness. Nonetheless, this book's main premise about recovered memory therapy has encountered a lot of deserved criticism. The most weighty objection surely must be that the authors' view of religion is more in tune with an Oprah-type spirituality than with the historic Christian faith. (pp. 166-171)

Some counter voices

All I can do in this article is to refer you to some of the literature on this topic that I have found extremely helpful.

In addition to the book by Reinder Van Til, I can recommend the books and articles by Elizabeth Loftus who is the author (together with Katherine Ketcham) of *The Myth of Repressed Memory: False Memories and Allegations of Sexual Abuse*, St. Martin's Press, 1994. Loftus is professor of psychology and law at the University of Washington and has written



KAREN LAUB-NOVAK

"Recovered memory therapy has had an impact on the lives of untold persons and families in North America that has been nothing short of disastrous."

extensively on this topic. Her main objections are that humans are very susceptible to suggestions and that the evidence for the major premise of this kind of therapy is non-existent.

Dissecting techniques with a fine scalpel

Her book covers all the aspects of this subject, often on the basis of extensive interviews, experiments to see how memory functions and can mislead, reports of interrogations and court cases, as well as a fascinating discussion with one of the authors of *The Courage to Heal*. She dissects with a fine scalpel the techniques used in this kind of therapy, such as the use of hypnotism, guided imagery, dreams, flashback, leading questions, group therapy, and journal writing.

One more book I consider indispensable for all who want to be better acquainted with this kind of therapy is Mark Pendergrast's Victims *of Memory: Sex Abuse Accusations and Shattered Lives* (Upper Access, 1996). This, too, is a very thorough and readable treatment of the false accusation syndrome that covers every angle of this troublesome subject. He knows from experience how dreadful the effect of this kind of therapy can be. Both his daughters "discovered" in therapy that their father had sexually abused them. They cut all ties with him, and his wife demanded a divorce. If you only read one book, this is the one to select.

The battle lines between those who believe in the reliability of the recovered memory therapy and its critics are clearly drawn. The authors of *The Courage to Heal* are filled with righteous indignation and prompted by a religious zeal that brooks no dissenters. The critics, however, are convinced that this book is dangerous and lends credence to a theory that has contributed to the suffering of innocent people. Anyone entering this debate does so at his own risk.

This topic is not one I would choose flippantly. It is emotionally loaded for very obvious reasons. It concerns the most intimate relations that we are born into: the family. This is a place where children should always feel safe and protected. The brutal truth is that all too many children experience it as place where their innocence is destroyed and the most sacred trust between parent and child is violated. However, this article is not in the first place about the horror of childhood sexual abuse. It is about something different, yet something that is just as evil and destructive; people accused of something horrendous they did not do.

Given the aura that now surrounds this issue and the ideology that is driving much of current psychiatry and therapy, there is great reluctance to face the reality of false accusations today. That is the new taboo, which now needs to be faced squarely, just as much as we had to face up to the horror of sexual abuse in the first place. The literature about this is just too convincing. We may no longer claim ignorance and continue to turn a blind eye, while innocent fathers, mothers and whole families suffer grievously.

An anniversary message

Getting Unstuck

Arlene Van Hove

"God has drawn me closer to Him through my injury. My wheelchair, whether I like it or not, forces me to seek out His Word." Joni Eareckson Tada

People were still streaming into the sanctuary minutes before the service was to begin. The ushers hurriedly placed chairs in the aisles to accommodate the latecomers. I was glad I had come early to the church's 50th anniversary worship service and felt fortunate in my comfortable end-of-the-pew seat. I have fond feelings for this "church of my youth." Their services and programs were buffers against my adolescent urgings of tasting and testing the smorgasbord of worldly living.

Various former pastors had been invited to attend this service. The pastor who served the church in 1965 to 1972 was asked to deliver the Sunday message. I remember him and his wife well. He married my husband and I. He also taught confession class when I was struggling to make sense out of my faith and beliefs. He had a knack for simplifying the complicated.

Hearing about God

Listening to this pastor preach made me realize how much I have *heard* about God in this sanctuary — week after week, season after season and year after year. Thousands of words have tumbled and twirled through the consciousness of my mind in an effort to understand the God who made us. An equal number of musical notes tugged and teased the emotional strings of my reckless and resistant heart. Even at that time, I intuitively knew my mental acrobats in trying to make sense of the existence of God, would have no *life* if I did not open up my *heart* to his insistent calling.

Still, *hearing* about God when life is good is vastly different from *seeking* God when we are in deep personal pain. There we are tossed from our comfortable pew into a bubbling stew of shattered assumptions and presuppositions about a caring and loving God. At those times, our pain can be so deep and overwhelming that sadness permeates our life to such an extent we have a hard time trusting the God we thought we knew. Joni Eareckson Tada pulls no punches about finding no way out of her pain and sorrow but to seek him out.

A gift — a simple message

The message of the 50th anniversary service was simple. It was based on Psalm 48. This God is our God and he remains faithful. Most of us have, in some form, heard it before. A segment of the congregation was young and not familiar with the history of the church or the lives of the former pastors. I wondered if this message would be mere words for them that now tumbled and twirled through *their* mind in an effort to understand the God who made them? Or would they, like I was that morning, be keenly aware of the *powerful* message this pastor was reminding us of?

As I said before, *hearing* about God when life is good is vastly different from *seeking* God when we experience deep personal pain. But *finding* him through the pain and affirming his *faithfulness* to others — as this pastor and his wife were doing — is a precious *GIFT* to us all!

Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C.

Eyes Wide Open catches eyes in video competition

GRAND RAPIDS, Mich. — A three-part video series produced by the Calvin Media Foundation at Calvin College has won a prestigious national award. *Eyes Wide Open*, a series based on a book on popular culture by Calvin professor William Romanowski, earned a 2002 Aegis Award, a national video competition featuring peer judging by fellow directors, producers, writers, editors, cameramen and other professionals from the video industry.

Past winners include the Discovery Channel, Microsoft, Warner Brothers, TV stations across the country, other colleges and universities and social service agencies. Only about one in five entries wins an Aegis Award.

The Calvin Media Foundation has sold the *Eyes Wide Open* video series to a number of colleges and universities around the country. It also is targeted for use by adult Sunday school groups, high school and college church youth groups and more. In fact, the video series began as one component of a new course by the Student Life Division at Calvin College designed to introduce first-year students to the idea of cultural discernment, recognizing that popular culture is one of the most influential forces in contemporary society.

Engaging popular culture as Christians

Says Romanowski: "While most students at Christian liberal arts colleges spend a good amount of time watching movies and television programs or listening to music, they do not necessarily engage popular art and culture as Christians. This is also true of adults who harbor Christian convictions and also consume their share of the mainstream media. While they think their faith should matter when it comes to popular art, in the absence of distinctly Christian critical tools, many simply defer to vague personal tastes and preferences. For some, 'Christian' means simply the absence of depictions of sex, violence or profanity. This video series employs a different approach. The central question it addresses is: How might a Christian faith perspective shape our appreciation and evaluation of popular artworks?"

Thus the purpose of the video series is "to provide an additional resource for Christians who are searching for a faith-based criticism of the popular arts and culture."

For more on the Eyes Wide Open *video series see the Calvin website:* **www.calvin.edu**

Book Reviews

Super Chicks*

Collected and reviewed by Colleen Querin

During my studies at Tyndale, I have learned that gender stereotypes are formed in children by the time they are five years of age. I have also recently discovered that there are more positive words for males than females and more negative words for females than males in the English language. Keeping these discoveries in mind and looking at the images of women in the media, it is no surprise to me that so many women today have low self-esteem. Often women feel poorly about themselves while trying to live up to the impossible standards being presented. By reading literature that presents strong, capable women in a variety of roles I believe that girls will develop better self-esteem. The books below challenge some female stereotypes and encourage an "I CAN" attitude in girls by offering alternative role models and heroes.

Often women feel poorly about themselves while trying to live up to the impossible standards being presented.

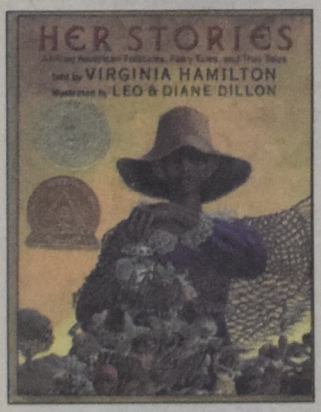
I am grateful to Jeanette Romkema and her children's literature course, for teaching me that books offer a powerful tool for communicating and therefore should be used carefully.

* "Superchic[k]" is a contemporary female band.

Her Stories

Written by Virginia Hamilton, illustrated by Leo & Diane Dillon

New York: The Blue Sky Press, 1996
ISBN 0-590-47370-0 110pp.
Folktale, fairy tale and true tale for grade 2 and older.



African American folktales, fairy tales, and true tales can be hard to come by — especially when they are about women. This award-winning book is a collection of tales by and about African American women. Some of the tales told are humorous, some magical, some scary, and some true. The illustrations that accompany each story add new life to the tales after being passed down from one generation to the next. A rare collection written and illustrated by three celebrated author and illustrators.

Canadian Girls Who Rocked the World

By Tanya Lloyd

Toronto: Whitecap Books, 2001
ISBN 1-55285-203-2 128pp
Collection of biographies for grade 4 and older.

This book profiles many Canadian women who have "rocked the world" doing everything from playing hockey to being a spy. It includes suggestions on how girls can rock the world themselves and reach for their dreams. This book is helpful in discussing career choices with adolescent girls. It also provides profiles of many Canadian women and their impact on history — past and present. In reading this book girls will be challenged to leave their own mark on the world and celebrate their gifts.

Makeup Mess

Written by Robert Munsch, illustrated by Michael Martchenko

Canada: Scholastic, 2001
ISBN 0-439-98896-9 30pp.
Fiction picture book for grade K – 2.

Julie uses all the money that she has to buy a large amount of makeup. In her attempts to make herself look "as pretty as a movie star" she manages to scare everyone, from her parents to the mailman. Only after she rids herself of the multi-colored hair and makeup, and multiple piercings, does she discover her true beauty. This is a wonderful and humorous way to help girls both young and old realize that they are beautiful just the way God made them — without any makeup! Also a good springboard to conversations about the reality of the images presented to us by the media.

The Story of Ruby Bridges

Written by Robert Coles, illustrated by George Ford

New York: Scholastic, 1995
ISBN 0-590-43967-7 26pp.
Biography picture book for grade 2 – 4.

Ruby Bridges is the first black child to attend an all-white elementary school. Each morning she bravely encounters protesters and faithfully goes about her lessons despite the commotion surrounding her.

Ruby also expresses great faith through her prevailing prayers for those who persecute her. This is a moving story of the faith one girl possessed in the face of racism and hatred. It encourages diversity and reminds us to pray daily for those who try to stand in the way of an inclusive accepting world.

Alice Ramsay's Grand Adventure

Written and illustrated by Don Brown

Boston: Houghton Mifflin Company, 1997
ISBN 0-395-70127-9 32pp.
Biography picture book for grade 2 – 4.

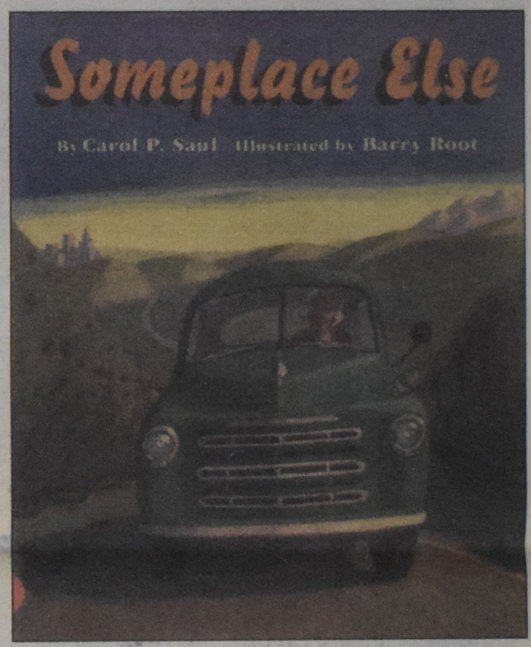
In 1909 at the age of 22, Alice Ramsay became the first woman to drive across America. Along the way she encountered many obstacles and adventures ranging from unmarked roads to potholes and pigs. Join her in her adventuresome journey from New York to San Francisco. *Alice Ramsay's Grand Adventure* empowers young women to pursue their dreams and offers an alternative to the more commonly seen "male hero".

Sister Anne's Hands

Written by Marybeth Lorbiecki, illustrated by K. Wendy Popp

New York: Puffin Books, 1998
ISBN 0-14-056534-5 30pp.
Historical fiction picture book for grade 2 and older.

"Roses are red, violets are blue. Don't let Sister Anne get any black on you" is scrawled across the airplane that struck the blackboard behind Sister Anne's head in the early 1960's. Sister Anne uses this experience to teach her young class that there is more to a person than the color of their skin. This lesson rings especially true for Anna, who experiences transformation during her year with Sister Anne. A moving book about identity, inclusivity and speaking up for justice.



Someplace Else

Written by Carol P. Saul, illustrated by Barry Root

New York: Simon & Schuster Books for Young Readers, 1995
ISBN 0-689-00275-0 28pp.
Fiction picture book for grades 1 – 3.

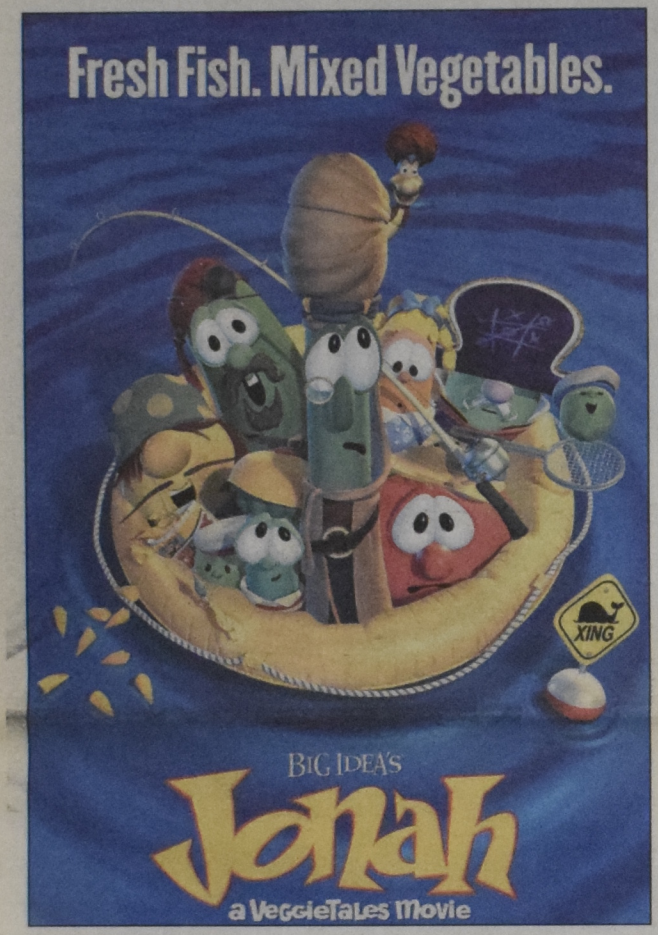
Mrs. Tillby has always lived in the little white house by the apple orchard — and she has always wanted to live someplace else. One day she decides to search for a new place to call home. She travels from place to place, but nowhere seems to fit. Then, one day she stops searching and heads back to the apple orchard. Along the way she makes an important discovery: that home is more than a place but exists in the heart. This book offers girls a role model not often presented in children's books: an older woman happily traveling with nothing more than a suitcase and a car.

OTHER BOOKS:

Girls Speak Out by Andrea Johnston
Cool Careers for Girls with Animals by Ceel Pasternak & Linda Thornburg
Venus & Serena: the grand slam sisters by Bill Guman
Fanny's Dream by Caralyn Buehner & Mark Buehner
Piggybook by Anthony Browne
Grandma's Alphabet: Grandma can do anything from A to Z by Eve Shaw
The Fisherwoman by Louise Bierley & Anne Carter
Paperbag Princess by Robert Munsch & Michael Martchenko

Video Review

An introduction to VeggieTales (or All the stuff your children already know)



Ron VandenBurg

If you are a Christian parent with young children, then you understand when at the dinner table, a child remarks, "Hey I'm eating Larry. Can someone pass me a Bob?" Since 1993 with *Where is God When I am Scared?* VeggieTales has become a basic staple in the viewing diet of young children. We have been taught that cucumbers love to sing silly songs, that tomatoes are occasionally bossy and hate recurring theme songs and that asparagus (especially the older ones) sometimes come off a little snooty.

Big Idea, big mission

VeggieTales is part of Big Idea, a company whose mission, says Mike Nawrocki, co-founder and voice of Larry the Cucumber, "is to markedly enhance the moral and spiritual fabric of our society through creative media."

As an educator, I believe that in the three-legged stool of church, home and school that a fourth leg has been grafted on: the media. What we show our children influences how they see themselves and how they see society. Big Idea believes that we Christians need to redeem the media, be involved in it and imaginatively create messages that support Christian foundational concepts from which children will learn and grow.

And that's why they created a talking cucumber....

Well, OK. That's not the only reason. Way back in the late 1980s (I just made you feel old, didn't I?) Mike Nawrocki and Phil Visscher were experimenting with the new idea of computer animation. After playing with this concept, they realized that they could use this new technology to come up with a show. The problem was that it had to be simple, with characters that would need to be easy to animate but still expressive. At first they thought of using chocolate bars, but soon realized that the parents of their target audience might appreciate vegetables instead.

Larry the Cucumber was the very first character that was animated. He popped up out of a cookie jar and hopped up to the camera and smiled. That was his debut.

Later they did a piece called "Take 38" where Bob, to the "Battle Hymn of the Republic," explained to kids what a wonderful and great show VeggieTales was and how revolutionary it was going to be, while Larry was hopping in back of him looking for his plastic wind-up lobster. That was what set the personalities of both characters.

Most successful direct-to-video

Since then, VeggieTales has grown into the most successful direct-to-video product in the past decade with an assortment of 30-minute videos, including such titles as *Dave and the Giant Pickle* and *Lyle the Kindly Viking*. The videos are divided into two camps: original stories that teach biblical values, such as sharing or compassion, and biblical stories that have been tweaked for the children's audience.

With the Biblical stories, the creators of VeggieTales take the stories right out of the Bible, but rightly see that there is too much for children. The Old Testament stories are full of violence and sexual content. Is it any surprise that the Hollywood of the past found these stories to be blockbuster epics? Veggietales's *King George and the Ducky* is based on the tale of David and Bathsheba.

In *King George*, a story of selfishness comes out without the lust and violence. OK, there is a pie war, but that's as far as it goes. In their retelling of *Esther*, a king's decree of death is replaced with perpetual tickling, and instead of the queen Vashti appearing before the court in a crown wearing nothing else, she just refuses to make the king a sandwich in the middle of the night.

With its new cast of characters in the video series *321 Penguins* (and yes, these characters do have arms) and with the ambitious release of *Jonah, A VeggieTales Movie* to 900 theatres in Canada and the U.S.A, Big Idea continues to tell great stories with really fun characters and teach powerful biblical messages. And the audience keeps on growing.

Jonah, *A VeggieTales Movie*

Reviewed by Ron VandenBurg

Starring: voices of Phil Vischer, Mike Nawrocki, Kristin Blegen, Lisa Vischer, Kristin Blegan; Directed by: Mike Nawrocki, Phil Vischer; Produced by: Ameake Owens; Written by: Mike Nawrocki, Phil Vischer; Distributor: FHE Pictures

Jonah is the next step for the computer-animated VeggieTales success story. Now that these folks have invaded our local theatres, they have opened themselves up to the mainstream newspaper and television movie critics. These

Continued on page 16...

"Dying Seed" – *a beautifully designed mixed media fabric banner created by George Langbroek, of St. Catharines, Ont. Recently, this banner hung at Calvin Theological Seminary, in Grand Rapids, Mich., to emphasize the theme of the inauguration of Rev. Dr. Cornelius Plantinga, Jr. as the seminary's new president: "Unless a grain of wheat falls..."*

Next March 28 and 29, Langbroek's work will be featured at an Arts and Worship Niagara conference called Unleashing Christ's Light, to be held at Central Gospel Temple, 240 Scott St., St. Catharines, Ont. For more details, check out: **www.artsinworship.org** .

Why go to church? 8

To understand myself to the bottom of my being

A.A. van Ruler

Today we will have to sound some somber notes. So I will begin with a humorous anecdote. The story is told of Calvin Coolidge, a man of few words, that when he came home from church one Sunday morning, his wife asked, "What was the sermon about?" "Sin," he answered. "Well," she asked, "what did he say about it?" "He was against it," replied Coolidge.

The answer is a bit inadequate; it is hardly enough to say of sin that we must be against it. But in church we do talk about sin.

The mystery of iniquity is not contained in that one sinful deed, but in the doer of that deed — in the sinner.

We don't just go to church to experience existence to the full and the world to its highest potential. Human existence is not pure praise; nor is the world only the Kingdom of God. Both are touched by the unfathomable darkness of evil, the mystery of iniquity.

To talk about evil

One of the reasons we go to church on Sunday is to talk about evil. Not that sin is the only thing we talk about in church, of course.

But that doesn't take away from the fact that in church we do talk about sin in a way we do nowhere else. One can make a good argument, in fact, that in a strict sense sin is properly addressed only in church. What can we know of sin outside of the church?

Sin introduces a completely new dimension into the worship service. When we begin to talk about sin, we are beyond the purely creaturely level, the level at which we have primarily been talking in previous articles. Sin comes up for discussion only in the Christian liturgy, not in the pagan one. Paganism knows nothing of sin. It was Israel that first woke up to the reality of sin.

Let's get right to the heart of the matter and say that in church we are not just dealing with the sinful deeds committed by the individual during the past week. Not to deny that there are such. And along with everything else we bring them with us to church. But we don't get to the heart of the matter if we act as though individual sinful deeds are what the church is there for.

We don't get there either if we speak of human sinfulness and total depravity. This does carry us deeper, into the ground from which those individual deeds spring. But talking about the sinfulness and corruption of human nature can also lead us astray. A naturalistic understanding of sin can give us the idea that the corruption of sin is simply a factual given.

The heart of the matter: *the sinner*

The heart of the matter is *the sinner*. We ourselves are the subject, the agent of our deeds – also of our sinful deeds. Therefore, we are the bearers of our sinful, corrupt nature. Here, too, we are active subjects. We are sinners.

This is the incomprehensibly deep mystery of sin – that man can do sinful deeds, that he can be sinful. Even a single sinful deed plunges us into this mystery, for I did it; I'm the doer. That one sinful deed turns me into a sinner. If a vase cracks, you can say that it is fine except for the crack. But that's not true: the crack means that the whole vase is broken. The same is true of man: one sinful deed makes him a sinner.

The mystery of iniquity is not contained in that one sinful deed, but in the doer of that deed — in the sinner.

Christ expelling the Moneylenders from the Temple, *by Albrecht Durer*

This is the heart of the matter. This is what becomes central in church. In this respect, in order to lay bare the essence of churchgoing and of the worship service, we must penetrate to the basic elements of our nature, those fundamental things that define our humanity. One of these is that we are sinners.

To the contrary!

In this connection, we must radically reject the stubborn misconception that people who call themselves Christian go to church to elevate themselves above others or because they think themselves better than others. We must reply, 'To the contrary! Christians are precisely those who confess they did wrong and are wrong.' That's one of the reasons they go to church: to say so openly. Not to get off lightly, but to taste the awfulness and bitterness of that fact.

That's not the only reason they go to church, of course. They also go to take part in the Redeemer, in redemption and in redeemed existence. In this respect, they do know better; they do know something that those who as yet have no knowledge of sin don't. But is that self-vaunting? How can living from and in grace be self-conceit?

But this is only a side-issue. When we go to church knowing that we are sinners, we are beginning to plumb our lives to the very bottom. At the bottom of all questions that torment thoughtful people is the question of guilt. And this guilt is the guilt of sin, the sins of the world, of the human world. We are a link in the chain of generations.

Although being born has nothing to do with sin, we are born sinners. There is original sin and there is the fall. We find ourselves entangled in this deep relationship between the communal and world-historical structure of sin. This is how we are sinners.

The guilt for the sins of the world are at the bottom of all our questions. It may not be *the* bottom. *The* bottom is our creaturely life and being, which themselves give rise to a thousand questions, and it is on this bottom that the sins of the world rest.

Things suddenly become clear to us

To get to this bottom and discover what is there – this is one of the reasons we go to church. And if we find what is there to be found, namely, ourselves as sinners in the radical sense of the word, we have reached the ground of our existence and the ground of all our questions. Then the light clicks on, a light so penetrating that it shines through all existence and all being. Things suddenly become clear to us from A to Z.

Notice: we get this tremendous insight through the unfathomable darkness of evil! When we begin to understand evil as sin and guilt as sin, everything begins to become clear to us. We say, "Aha! Is that what it's all about! At last I see why reality is the way it is!" And it is the incomprehensibility of sin that gives us this comprehension.

This is one reason we go to church: to let the light cast by this darkness shine through our lives and through the whole world. How does this happen in church?

The convicting power of preaching

Through the convicting power of preaching. The sermon is there not just to proclaim Jesus and the good news concerning him. Nor is it there just to open the Word of God and thereby to set current events in the right light and to, in principle, rectify them. The sermon is also there to reveal man unto himself, to undress him, turn him upside down and shake him empty so as to set him naked before God as a sinner.

That sounds terribly old fashioned, doesn't it? Can we still do this in our day and age? Although ministers could do this in the 17th and 18th centuries, nowadays only the most unprogressive ministers

nelson insurance brokers limited
PERSONAL, COMMERCIAL & BUSINESS INSURANCE SERVICES
Your Insurance Broker Understands
Ralph Toering • John Van Wijngaarden • Martha Bunker
305 Plains Road East, Burlington, ON L7T 2C7
Tel. (905) 631-9090 * Fax (905) 631-9099 * Toll Free 1-888-345-9090

A charitable gift annuity offers:
REDEEMER University College
• the peace of mind of a guaranteed lifetime income, largely tax free
• the satisfaction of knowing that you will be providing a future gift for Redeemer University College
Rates of return for those over 65 range from 7% to 10%.
Please contact us for your own confidential, no-obligation quote.
Information available on other gift-planning options as well.
CSS
Redeemer University College
777 Garner Road East, Ancaster, Ontario L9K 1J4
905-648-2131 ext. 4205 (Ben) or ext. 4408 (Rita) stewardship@redeemer.on.ca

still preach like this.

Do people really still come to church to be undressed in this way? Hasn't our consciousness of sin become too faded for this kind of preaching? Won't we instead scare people off?

Life is depressing enough, we say, people are looking for something to encourage them and cheer them up. It is also true that this sort of preaching hasn't always been all that healthy. It was adulterated with all sorts of pessimism, joylessness and gloom. Nor has all such preaching been biblical.

Nevertheless, if we are to lay bare the deep structures of our humanity, we will have to preach in a way that convicts of sin. Besides, our teachings and confessions and the full proclamation of the gospel insist on it. We need to be told from outside with authority that we are sinners. It is an article of faith. As a sinner I cannot in and of myself come to the realization that I am a sinner. How can those swaddled in untruth come to know the truth, namely, that they are swaddled in untruth?

Psychology doesn't deal with sin

This is why psychology doesn't deal with sin. In itself, it knows nothing of it. It tend to repress it. And no matter how deeply a philosophical analysis of human existence plumbs, it tends to break up on the hard substratum of sin.

We are confronted here by a uniquely Hebrew-Christian interpretation of evil. It sees evil as sin, as something that arises from and that has its seat in the will. And therefore sin is also seen as guilt, as something that happened in time in a way that cannot be retracted.

This is why our being sinners is a content solely of the church's proclamation. But it doesn't stay there. If the church proclaims authoritatively, through its offices, that I am a sinner, this gradually begins to penetrate into me. I become aware of it and acknowledge it, and I even begin to get some insight into it.

Mere child's play

This is the point of it all – that the sinner begins to see that he is a sinner. He begins to discover himself because he has been uncovered to himself. In comparison to this realization, all philosophical self-knowledge is mere child's play. Here, although radically swaddled in untruth, man radically comes to know the truth regarding his own untruth.

This is what the apostolic proclamation can do when it penetrates into the human heart by the work of the Holy Spirit. It makes me aware, I begin to acknowledge it, and I even begin to gain some insight. Then comes the big breakthrough: I confess it publicly. I repeat what I have learned. This is where the gospel moves me – to the public confession that I am a sinner.

Confession of sin essential

This happens best in the liturgy. Hence, "confession of sin" has become an essential part of the worship service. But this cannot take the place of a preaching that convicts us of sin, for this apostolic proclamation comes to us entirely from beyond, from God. It can only become part of our public confession of sin after this proclamation has become part of our lives. Both sides are essential.

Some have tried to do this confession of sin in small groups, but no matter how intimate the communication, one can never put everything into words, one can never entirely turn oneself inside out. Not just because I am prevented by shame, or because washing ones dirty linen in public can easily create all sorts of unhealthy situations. But because what it's all about is my being-sinner in all its fullness and depth. To get to this level, I must come to myself in a full gathering of the church. For I need sufficient distance to feel myself understood totally and in the depths of my lost being and thus to understand myself.

This is because only the Mediator has fully known the guilt of humanity. The church as the body of Christ participates in this knowledge in its proclamation and the liturgy. And the individual in his turn participates in this knowledge of the church.

Personal awareness of being a sinner

There is without a doubt also a fully personal awareness of being a sinner and of being eternally lost. In its liturgical confession of guilt, the church is ultimately composed of individuals. It is more than just the body of Christ. So the personal knowledge of ourselves as sinners is indispensable; it is essential to the nature of the church and to the life of the Christian.

All this lends a deadly earnest to existence. The notes we sounded in this section were unusually somber. For if we are indeed sinners then we lead a life in time that is lost forever – unless we are saved. But as Christians we can penetrate to the ground of existence without being ground up. When we reach the bottom as Christians we don't hit bottom like an addict, but we finally discover what we truly are.

No one, however, can stand up under the full realization of this descent, for it is a descent into eternal despair. When the sinner fully sees that he is a sinner and what this entails, he is in danger of going mad with fear.

Healing only in the church

And there is healing for this sickness-unto-death only in the church. Here, everything is turned inside out. Here, nothing is suppressed any longer. The preaching of the Word and the liturgy involve a self-disclosure that far surpasses anything achieved by psychoanalysis. In the church everything is illuminated and brought to light and nothing is left in shadow. Here, the darkness of sin is exposed for what it is — darkness. In the church the deepest problem of human existence is addressed, namely, the redemption of fallen reality. Here, there is atonement for guilt and sin. In the church we receive salvation.

A sunny side

So, being told that we are sinners is not all somberness and darkness; it also has a sunny side. Since evil is sin, it is secondary; it is an add-on; it does not belong to created being as such. This means that we can be sure that even when it is fallen and lost, created reality is redeemable. To understand evil as sin also gives us the strongest possible sense of reality, for it makes us realize that what has been done in time accrues guilt and is recorded in eternity.

Being told we are sinners also gradually prepares us to acknowledge that this is what we are – sinners. After that, we no longer need to cling fiercely to the appearance of being perfect. We can become honest and open. Moreover, we stop whining about the miseries of existence: by confessing our sin and guilt, we become fully human.

Changing seasons

Intangible Things

Heidi VanDerSlikke

As I tapped on the door and eased it open, my mother's apartment was dark and quiet. I saw her stretched out on the living room sofa, eyes closed.

"Hey, Oma, how are you doing?" I asked.

Her eyes fluttered open, but no smile crossed her lips, "Oh, hi," she groaned, "I don't feel so good." She sat up and tried to focus.

I turned on a lamp.

"Don't know what's the matter with me. My nose is runny, my head hurts, my back aches. Everything I ate yesterday came back up," she collapsed against the back of the couch. "I just don't have any energy."

"Sounds like the flu, Mother," I murmured.

"Never had the flu," she sniffled. "I never get the flu.... I don't even know what the flu feels like." I plumped a pillow and tucked it behind her back.

"It feels like what you just described."

A doctor who makes house calls

I poured a glass of ginger ale for my mother, then called the doctor's office.

"Dr. Thompson said he'll drop by this evening, Mom. You're lucky to have a doctor willing to make house calls."

As we talked, I learned that my mother hadn't eaten anything since the previous day. Small wonder she felt weak. I filled a pot with water and opened the package of chicken I'd brought along. Rifling through the cupboards I found some noodles and spices.

By lunch time Mom was sitting up at the table waiting for her chicken soup. As she stirred the noodles and blew on the spoon, she began to smile. "Lots of meat in here," she said. Her face brightened just a little with each spoonful of soup.

Watching her eat, I thought back on all the times she had made soup for me as a child. A sickly kid, I picked up pretty much every virus that went around, and spent many days home from school. It was true, in all the years past I couldn't remember my mother ever coming down with the flu or anything worse than a mild head cold. Now I wasn't sure what bothered her more — being sick, or being sick on the day I had come for a visit.

After lunch I convinced Mom to lie down again while I slipped out to pick up a few groceries for her. By the time I returned she was ready for a visit. She spent the afternoon apologizing for feeling poorly, and assuring me that she had never had the flu in her entire life.

"Don't worry about it, Mother. I'm glad I came today. At least you're not suffering here all by yourself."

She ate well at supper, and when the doctor dropped by, she apologized to him because she felt much better.

As I drove home, I thought how glad I was to have been able to help my mom. My brother was out of the country, and I know she never would have called me to look after her. I was tired, but satisfied as I remembered how much better she looked when I left than when I arrived.

'I don't want to be a burden'

So many times over the years my mother has told me, "I don't want to be a burden to anyone." I can appreciate that. I look at my own children, the ones I bathed, fed, tutored and raised, and can't imagine that one day they might look after me. But I've never viewed my mother as a "burden."

There are many people who do much more for their parents than I do for my mom, including my own brother. Whatever I can do for her, I do gladly. That's because, in spite of our differences, I love her deeply.

Still, because she doesn't want to be a burden, there are things my mother doesn't tell me, and times when she simply shuts out whatever help I might give her.

It occurs to me that being a burden is an issue for me as well. It often gets in the way of my relationship with others, especially my relationship with Christ. At those times my self-reliance is worse than just futile, it turns away the love and mercy my Savior would so willingly extend. My dad always said, "You either learn from your parents' mistakes, (and then go on to make your own), or you're bound to repeat them."

There's a lot of truth there. I'll try to keep that in mind as I ask Jesus to help me carry my mother back toward him.

Heidi VanDerSlikke lives in Harriston, Ont.

Opinion/Video Review

Back to where I once belonged

Morris Greidanus

Alice and I are spending a month in Amsterdam using a friend's apartment within sight of the Admiraal de Ruiterweg where I was born, and just a few blocks from my kindergarten, elementary school (still providing basic Protestant Christian education), and the Food Centre where my Dad's business was located.

It's an amazing feeling to bike down the same streets again. Much has changed, and I don't always know where I am, but I can usually find my way home again by some old landmarks: a familiar tower, *gracht* [canal], or square.

CLAUDE LÉVESQUE

Cell phones everywhere

But much *has* changed. Everyone seems to have a cell phone, and to be on it all the time. Not just when making a left turn and drinking a coffee, as at home, but on the train, in the store, walking, biking. You think, judging by the animated conversation, that two people are riding behind you on the bike path, but it turns out to be one and a cell phone. The extreme example: In a Schiphol Airport bathroom I saw a man at a urinal doing what you do there and talking on his phone. Both calls equally urgent I suppose.

Dutch immigrants visiting Holland used to see faces on the street here that looked just like folks in church at home. It was a bit of a game for us while waiting at a station.

But Holland has become a very diverse society. Waiting for a phone booth you hear more Slavic languages than Dutch. Many women in this section of Amsterdam West wear head scarves, some combined with a half veil. I saw one woman that would have passed muster with the Taliban, just a narrow opening for her eyes. Alice went to the butcher and found three Islamic shops nearby but no traditional Dutch butcher. We passed a church that had become an Islamic Centre. Jan Drentje, a historian, writes in the paper "Salsa, yoga, spaghetti, rice, and sauna have been happily integrated into what once was a Reformed country of potatoes with gravy."

Need to preserve values

But not everyone is happy about this. Pim Fortuyn, the assassinated leader of a new political movement, said that "Holland is full" and that newcomers need to integrate. Although confusion and infighting in the LPF (Lijst Pim Fortuyn) party led to the fall of the short-lived cabinet that again had a Reformed premier, everyone is talking about the need for preservation of "norms and values."

Perhaps the churches will find an increasing role in this discussion of norms and values. Dutch churches have been suffering in attendance and finances, and have been pretty low-key in their approach, perhaps to atone for earlier arrogant certainty. Jan Drentje states that this is a society "estranged from its roots" and that he does not blame devout Muslims for being slow to integrate into so much materialistic secularism. The latest book of Harry Kuitert cuts off some more roots.

But Christians are finding their voice again. The (now) acting-premier Peter Jan Balkenende is an active member of the Christian Reformed Church (GKN). A seminarian writes that it's time for the church to stop being so tolerant and to be more definite about its beliefs. The mayor of Amsterdam said after September 11 that this society needs to look to religion to pull it together rather than to divide it. And the recent national event, the death and burial of Prince Claus, husband of Queen Beatrix, became a major religious event for the nation. The church service on TV with its hymns, Scripture, and sermon was watched by millions and reminded the nation that Claus' service to the country, his concern for the Third World, his battle with depression and Parkinson's, and his loving relationship with his wife and sons were lived with hope in God. The recent royal weddings conducted by Reformed ministers have also left no doubt where the House of Orange finds its comfort and refuge.

So, much has changed. But there are so many good things here, unchanged and great to see again: green fields neatly divided by ditches, flowers, bike paths, gables, windmills, 16th century buildings still in daily use, vibrant downtowns, economical cars, a dozen varieties of breads in half loafs if you like, *hagelslag*, mothers transporting two children and a load of groceries on one bike, stores a short walk away, birthday congratulations which include the family, and Sabbath quiet on Sunday mornings.

Morris Greidanus is a Canadian-American living in Grand Rapids, Mich, currently visiting Amsterdam.

An introduction to VeggieTales

... continued from page 13

critics have called the film "a constant hard sell on biblical values." One also warned, "If you plan on taking your kids to the movies this weekend, keep in mind that Jonah is not typical Disney fare but Christian programming aimed at teaching children biblical values."

The medium has to be big to be noticed

Ironically, this is great praise from a conventional media that otherwise ignores any Christian media product. Similarly, Wal Mart ignored Big Idea until VeggieTales became the biggest direct to video merchandise. Big Idea has learned that to get the message out, the medium has to be big to be noticed.

What does Jonah have going for it? After 10 years of successful videos, Big Idea has injected the same formula: Monty-Pythonesque humor, great musical numbers and the core story that teaches important biblical values.

When the story begins, we meet Bob the Tomato and company on the way to a "Twippo" concert. After a fast-paced action sequence, the group finds themselves stranded in an out-of-the-way seafood restaurant where they meet the famous threesome known as "The Pirates Who Don't Do Anything." Fortunately for the travelers and for us, these guys decide to tell the story of the one time that they did do something.

Prophet compared to a mailman

Enter Jonah with a wonderful song about the role of a prophet of God, compared to a mailman who delivers messages from God. The song goes into the core values that God pronounces to his people in the Old Testament. Also included are a few of the more unique laws about what animals to eat and the number of tassels one must have on one's tunic.

The movie then goes through the well-known story of Jonah fleeing from his duty in Nineveh. Of course, in this movie, Jonah does so with a colorful cast of sidekicks. Here the story does the right thing. Instead of focusing the story on Jonah and the Whale, this movie introduces (a little early for those tracing the movie for biblical accuracy) the more important story of Jonah and the Worm. The worm is Khalil, a half-worm, half caterpillar. I guess that VeggieTales wanted a character with hands. Khalil becomes the Jimminey Cricket conscience to Jonah and leads him through his difficulties in the whale and in Nineveh.

Watch for the look of the angels in the belly of the whale, who sing the song "Second Chances." They were loosely based on the members of the group Anointed, who provide the angels with their "heavenly" voices. Unfortunately, all those asparagus without any arms becomes disturbing, reminding me more of a chorus of crosses instead of vegetables.

A bold step

Nineveh itself is an evil place, not for its bloodthirsty violence, but because they are a city of fish slappers. Since they seem to adore fish, this gives the VeggieTales creators the reason why the people of Nineveh listen to Jonah. It is an interesting question to answer: Why did the people of Nineveh listen to God's word delivered to them by an unknown prophet? When you see the film, you'll see why I don't think the creators got it quite right.

In the end, though, they do an excellent job showing that Jonah doesn't understand the concept of mercy, second chances, and why God spares Nineveh. Jonah leaves the scene abruptly with a downer of an ending. Of course, in true VeggieTale fashion, the movie ends with great humor and a musical number reviewing the main lessons in the story of Jonah.

Although it can slip into moralism, *Jonah* does tell God's story of faithfulness, forgiveness and mercy. I can't remember the last film I saw that proclaimed the name of the Lord, urging people to look at their own sins and ask for forgiveness. *Jonah* is a bold step for a Christian company to produce, but it is one that we all need to support if we want positive Christian change in the media.

News Comment

Nose for News

Bert Hielema

HOW MANY MEN AND women were trying to catch that one sniper? How many police cruisers, overhead helicopters and surveillance planes were out there to apprehend this lone gunner? How many thousands of cars and trucks were delayed, waiting, with motors idling, stuck in the traffic jams caused by police roadblocks? How many millions of dollars down the drain?

Compare that to the sniper, who used 13 cartridges at 20 cents a piece, had a gun, a capital investment of say, $500 — I really don't have a clue what a rifle goes for — and drove a jalopy bought for $250 a few weeks before. With equipment worth a few dollars, the fellow was able to terrorize four million people and ruin the lives of a dozen families permanently.

Suppose a country or a movement wanted to paralyze the entire U.S.A. All it has to do is to let loose a dozen killers in the land. Just dispatching a platoon of savvy, cool, commandoes, trained to liquidate life, taking delight in snuffing out humans, will do the trick.

Driving white vans preferably. Eye-witnesses referring to such a vehicle will make the eyes of any investigator roll in disbelief. Today access to detailed, accurate maps are available everywhere on the Internet. A central command post, situated anywhere in the world, could daily give each independent unit the next location with the best vantage points from which to shoot and how to escape.

CNN WOULD DO THE rest: just by broadcasting the news, panic would be created everywhere, which doesn't take much, as we well know. If a stupid loser like this, wanting to be caught, leaving a trail of clues everywhere, can cause such havoc, imagine what a bunch of professionals — induced by either money or religion — can do. They will literally get away with murder and in the process terrorize all America's metropolitan areas, forcing the entire nation to a standstill.

I watched television off and on last week. What a boring job a TV reporter has, spinning out a one-second event into hours of filler, trying to give suspense to an event that, after the kill, has lost its momentum. So these anchors call in the "experts" people skilled, supposedly, in gauging the criminal's personality. None of a half a dozen of these profilers guessed that he was an ex-army man, although to me that seems the most logical of probabilities.

After all a soldier's stock in trade is to kill, nowadays by stealth, in my younger days, by personal confrontation. When I went through basic training, practicing bayonet killing, I was told to yell and actually twist the thing into a straw-man. Later I taught recruits to do the same. Crazy, isn't it?

I AM QUITE SURE THAT somebody will try to copy this sniping incident, because this is America, where for a person with no police record guns are as easy to buy as a loaf of bread. The sniper even had a few restraining orders against him, which, according to U.S. law, should have prevented him from obtaining a shooting iron and, if he had one, to surrender it. This fellow, with two failed marriages and a lousy record as a father — he also kidnaped his kids and it took police to get them back to the mother — was just a real thug.

The sniper has focused attention on gun control in America, or the lack thereof. Michael Moore, in his newest film, *Bowling for Columbine*, screams at the American public that, although Canadians also have a lot of guns, and they, like Americans, are exposed to the same sort of media violence, gun related deaths in the U.S.A. are proportionally five times higher than in Canada. If the United States is united in anything, it is united in fear.

I have some personal experience there. The day Martin Luther King was shot in 1968, my wife and I were staying downtown Chicago at the Sherman House, comparable to the Toronto Royal York. We could see the fires burning within 10 blocks from the central core, where matters were eerily quiet. Not a soul stirred, so my wife and I went for a walk, but were ushered back to the hotel by a lone policeman who told us that it was dangerous.

Of course it wasn't. Riots are a crowd thing. Then, as now, irrational fear gripped America. Fear breeds death. Death feeds on fear.

IS THERE A DIFFERENT answer? I think so. Thirteen years ago I attended a conference at the University of Guelph with the intriguing title of "Ethical choices in the Age of Pervasive Technology." One speaker stands out in my memory. The then president of the Club of Rome — a think-tank concerned with the future of our planet — told us that in one respect we have come a long way. He said that not so long ago the only weapon warriors had was their fist or a hand-held club, sword, spear or bow. With the invention of the gun, the fist was extended by a few hundred metres. Now, with cruise missiles and smart bombs, long-distance killing is commonplace.

And those are the benign kind. In addition to nukes, smallpox-loaded devices and anthrax bombs also have become frightening possibilities. He lamented, however, that our ethical basis has not kept pace with this expansion.

Weapons of Mass Destruction need not be sophisticated and highly technical. The simple firearm qualifies as the champion killer. In the same three week period when a sniper killed 10 people in the Washington area, 1,600 people died from gunfire in the United States as a whole, and more than 17,000 around the world or 300,000 annually. Even though the U.S.A. comprises four per cent of the earth's population, its death rate from lethal bullets is nine per cent of the globe's total, double the world's average, due to millions of small arms.

In such a gun-loving culture, it comes as no surprise that U.S. diplomacy, too, prefers hard power, in contrast to Europe. That continent contributes 10 times more peacekeepers than the U.S.A. As share of the Gross Domestic Product (GDP), it contributes three times as much as America in aid to poor countries. It is no secret that the U.S.A. is firmly in the last place among the 22 donor countries in aid as a share of income. If help to poor countries, defense spending and the cost of peacekeeping is added together, the European total of "soft power" equals what the U.S.A. spends on "hard power."

Strangely, those countries with the lowest percentage of church-going people — Sweden, Norway, the Netherlands — have the most Christian attitude of loving your neighbor, while the U.S.A. with the highest number of "religious" people refuses to see the plight of the world's needy.

Dr. Jeffrey Sachs, director of the Earth Institute at Columbia University in New York, comments on this in the November 1 issue of *The Economist*, the foremost magazine of Capitalism. He wonders: "Yet while the Bush administration is prepared to spend $100 billion to rid Iraq of WMD (Weapons of Mass Destruction), it has been unwilling to spend more than 0.2 per cent of that sum ($200 million) this year on the Global Fund to fight AIDS, Tuberculosis and Malaria." This fund, set up by the United Nations, is an arsenal of life-giving vaccines, medicines and health interventions, emergency food aid and farming technologies that could prevent the loss of life of millions of human beings each year.

Says Sachs: "The expected $100 billion cost of war against Iraq would be enough to avert 30 million deaths from disease."

ALAS, WE LIVE IN A world where the power of the fist has been magnified a million times, but where the concern of the heart has hardened to the point of triage. Triage is "the act of sorting according to quality," says my dictionary. Since we in the West are richer, and since the richer are wiser, of course, the wiser are thus of higher quality. This entitles us to have first claim on the resources of a world where we are governed by *laissez faire*, our belief that it is in the nature of things that all works out for the best in the end. This reasoning governs our economic and diplomatic decisions, convinced as we are that, no matter what we do, things will fall into place for our ultimate benefit. This faith is the foundation of our environmental attitude.

Also the Iraqi adventure is based on this assumption. However, our luck may be expiring. Writes Sachs: "Our interconnectedness on the planet is the dominating truth of the 21st century. One stark result is that the world's poor live, and especially die, with the awareness that we are doing little to mobilize the Weapons of Mass Salvation that could offer them survival, dignity and eventually the escape from poverty."

Want to fight terrorism? The biblical notion: "It is better to give than to receive," provides as good a clue as any. Our secular attitude — "Give (the fist) before you receive"— leads to global warfare and misery for millions.

Bert and Diny Hielema will be in the Netherlands from Nov. 17-30, to help celebrate several anniversaries and significant birthdays.

Note:

Statistics on foreign aid never report the work done through agencies such as the Red Cross, World Vision, World Relief, the Christian Reformed World Relief Committee and a host of other church, para-church and other non-governmental agencies. Since this is the mode of aid preferred by Americans because it relies on personal initiative, they always come off looking like skinflints. Worldwide, one source reports, aid to developing countries dropped by almost 30 per cent between 1990 and 1996. A quick review of a couple of the largest evangelical relief agencies shows an increase of almost 20 per cent over the last four years. – Editor

Valentine Travel

Christmas Charter from $659.00
Dec. 18 – Jan. 1 to Amsterdam
via Martinair

Toronto – Portugal - $889.00

Holland America Cruises
From $699.00 CDN

KLM

201 City Centre Dr. Suite 501 Mississauga, Ont. L5B 2T4
905-890-5333 or 1-800-268-6144

Opinion/Business Directory

Can directors of charities ignore conflict guidelines?

... continued from page 6

protection it affords paid employees from director liabilities, or shielding them from conflict of interest or breach of trust accusations. However, if the solution were this simple, there would be no need to write further.

Not viable for all charities

Clearly, this approach is not viable for all charities, especially religious charities, where this prohibition may clash with long-standing religious traditions that elevate clergy in church governance, or social housing charities, that must show continuity by having their key personnel participate on the board.

2. **Ex officio directors** — Some charities have designated their paid employees as ex officio directors to confer certain powers upon paid employees, such as the ability to attend and participate in directors' meetings, while withholding other powers, such as the right to vote. Some see this as no different than the watering down effect that removing paid employees from the board has. A lot depends on how the ex officio powers are defined; if they confer all the authority of a director, in real or perceived terms, then it may be looked on as a transparent attempt to comply with the law in form, but not in substance.

3. **Divide responsibilities** — Charities could restrict the duties of their directors to those only expected by law. The position of directors of charities has evolved and expanded dramatically over time so that directors today have absorbed many duties and responsibilities which encroach well beyond their jurisdiction. To combat this, charities could refocus the duties of their directors to only those duties required by law, namely, to manage the business affairs of the organization, while allowing other people, including paid personnel, to take responsibility for other areas.

4. **Court approval** — Charities can apply to the court under the Charities Accounting Act to permit some directors to receive compensation. Most charities have been reluctant to do this process, because they are afraid that an unsuccessful application might bring closer scrutiny. Also, a court order under such an application can only be obtained with the consent of the Public Guardian and Trustee.

5. **Court challenge** — Some have considered challenging this law through litigation. They argue that the prohibition is unreasonable, unfair, and needs to be refined to accommodate current practical realities, or in the case of religious charities, canon law. However, there is no legal authority to appeal to that supports such a challenge. This prohibition has been entrenched in Ontario law since 1951, and before that, enjoyed a life in the UK dating back to the sixteenth century.

Court system not the vehicle to change law

In addition, even if a law causes inconvenience or unfairness, the court system is not the vehicle to change law. In a democratic society, that's the role of the legislature.

6. **Legislative amendments** — Perhaps this law prohibiting directors from getting paid can only be revised by lobbying the government to pass new regulations. There are many charities that have good reasons to challenge it. In a recent British decision, an English law firm had to repay legal fees charged to a charity while one of its partners sat on the charity's board. This prohibition might prevent many professional advisors from donating their time to charitable causes. Does it make any sense to penalize those who donate their free time to charities for charging for services that they also sell to business clients, without recourse?

There is rumor that early versions of the Charities Accounting Act regulations passed in the year 2000 originally included provisions that addressed this issue, but somehow they never made it to the floor of the legislature, for reasons unknown. If there's truth in that rumor, there may be those within our government that would support a change.

There is a lack of clear solutions to this prohibition, and some of the solutions that address it fit some charities better than others. This prohibition has received a rude welcome in Ontario and it continues to generate fear. However, it is doubtful that this issue will simply subside and it may only be a matter of time before it reaches the headlines.

The Ontario Bar Association, Charity and Not-For-Profit Executive has constituted a committee to explore this matter. That committee is currently in preliminary discussions with the government. It has been said that there are various certainties in life, one of which is that the only constant is change. Perhaps this slogan will be prophetic for this issue as well.

*David van der Woerd is a partner with law firm Ross & McBride LLP (**www.rossmcbride.com**). If you have questions that you would like addressed, please direct your questions to David at:*
Ross & McBride LLP
1 King Street West, P.O. Box 907
Hamilton, Ontario, L8N 3P6
905-572-5803 (direct line)
905-526-0732 (fax)

BUSINESS AND SERVICE DIRECTORY

CANADIAN CHRISTIAN BUSINESS FEDERATION
970 Bonnieview Avenue
Burlington, ON L7T 1T5
Phone (905) 522-8602
Fax (905) 524-1203
www.ccbf.org
J. Hans Vander Stoep
Executive Director
jvstoep@ccbf.org
CCBF activities listed on our Web-Site

Barry VanZoeren, C.A.I.B.
"Registered Insurance Broker"
Belleville: Phone: (613) 968-4576 Fax: (613) 968-2356
Trenton: Phone: (613) 965-1993 Fax: (613) 965-1252
Albert VanReewyk Insurance Brokers Limited
409 Dundas St. West, Belleville, Ontario K8P 1B6
499 Dundas St. W. Trenton, Ontario K8V 6C4

RAMAKER'S IMPORTS INC.
We specialize in
DUTCH FOOD/CHEESE/CHOCOLATE/
TEXTILES & GIFTS.
579 Ontario St. St. Catharines, ON L2N 4N8
Tel: 905-934-6454
Fax: 905-934-3344
Email:linder@vaxxine.com
ORDER ON-LINE: www.vaxxine.com/linder

GVE
GARY VAN EYK, CMA
Certified Management Accountant
50 Lakeport Rd., Suite 201
St. Catharines, ON L2N 4P7
Bus: (905) 646-7331
Fax: (905) 646-0951

MISSISSAUGA-OAKVILLE

George Kloet <gkloet @idirect.com>
Pauline Schuringa <pschuringa @echo-on.net>
RE/MAX
HALL OF FAME
REALTY ENTERPRISES INC.
1697 Lakeshore Road
Mississauga, ON L5J 1J4
1-800-828-0531
RE/MAX Platinum Award

ontario plywood specialties (1987) ltd.
257 Centennial Pkwy. N.
Hamilton, Ontario L8E 2X3
Tel: (905) 561-3576
Fax: (905) 561-3581
- PLYWOOD
- PANELLING
- TRIM & MOULDINGS
- DOORS
- MARINE PLYWOOD
- CABINET PLYWOOD

Mon. - Thurs. 8:00 - 5:30
Friday 8:00 - 9:00
Saturday 8:00 - 3:00
John Ouwehand
Syd Grypstra

HOME PORTRAITS
by **Robert E. Heard**
Great Gift Idea!!
Have your home painted in beautiful watercolours. Also pen & ink.
Contact Robert at: **1-800-760-1684**
Fax: **905-684-8356**
Web: **www.homeportraits.info**

DUTCH TOKO
European Imports
118 Wyndham St. N., Guelph
(519) 822-4690
Mountain Plaza Mall, Hamilton
(905) 383-2981

PICTURE THIS! You can advertise in Christian Courier's Business and Service Directory once a month for only: $25 + GST. Call 1-800-969-4838 for details.

Reformed Faith Witness needs your support.
Your gift of $10 or more to **Reformed Faith Witness** is tax receiptable and will be greatly appreciated by the staff of **Christian Courier** and the board of RFW. Please make your cheque payable to Reformed Faith Witness

Hulse & English
FUNERAL HOME
75 Church St., St. Catharines
(905) 684-6346
24 Hours
Serving the community for 151 years
IAN H. RUSSELL
DAVID WALPOLE – Managing Director

Check out our website for
JOB OPPORTUNITIES
taken from the latest issues of the Christian Courier.
www.christiancourier.ca /Jobs.htm

the Netherlands
ALL THE NEWS AND MUCH MORE...
the Windmill
Only $24.50 per year
Ask for a trial copy.
Canada: P.O. Bag 9033, Surrey, BC V3T 4X3
USA: P.O. Box 313, Lynden, WA 98264-0313
Phone: 1-800-881-0705 **fax:** (604) 532-1734
email: windmill@godutch.net
Internet: http://www.GoDutch.com
Book Catalogue: Dutch Heritage Pages

Classifieds

Classifieds

As of May 1999:
Note: 7% GST will be added to all prices listed below.

DEADLINE FOR SUBMISSION

Christian Courier is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Tuesday, thirteen days prior to publication date.

RATES

All personal and family announcements: $16.00 per column inch (P.I.) + GST (columns are two inches wide). Display advertising re.: businesses and organizations: minimum $18.20 P.I. + GST, depending on design and frequency.

PHOTOS

There is a processing fee of $25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged P.I., but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable Internet image.

PERSONAL ADS

Christian Courier would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is $35. Ads requesting correspondence with this file are run at $16 P.I. per insertion. All correspondence is immediately forwarded unopened.

NEWLYWEDS & NEW PARENTS

We offer a $25 one-year subscription to couples whose wedding is announced in *Christian Courier* and to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer.

SUBMITTING YOUR AD

Mail: *Christian Courier*
1 Hiscott St.
St. Catharines, ON L2R 1C7
fax: 905-682-8313
Email: accounts@christiancourier.ca

OTHER INFORMATION

a) *Christian Courier* reserves the right to print classifieds using our usual format and editing style.
b) Please provide us with clear copy. *Christian Courier* is not responsible for any errors due to hand written or phoned-in advertisements.

Anniversary

1952 2002

JOHN and RULY DENING

On Nov. 21/52 in the Third CRC in Edmonton, John & Ruly were united in marriage by Rev. J. K. van Baalen.
To celebrate this wonderful occasion, their children and grandchildren would like to honor them with your presence at an **Open House D.V.** Saturday afternoon **Nov. 23** from 2 to 4 at the A.C.T. Centre in Rundle Park, 2909 - 113 Ave Edmonton. "Best wishes only please"
Home address: 12222 - 38 St
Edmonton AB T5W 2J3

Employment

Live in caregiver in country home in Brantford. May 1 - Nov.1, 2003.
Call **519-484-2200**

Anniversary

1952 December 4 2002
Westerbork Smithville
The Netherlands Ontario

"Where does my help come from? My help comes from the Lord"
(Ps. 121:1b-2a)

We praise and thank the Lord for the 50th Wedding Anniversary of our parents, grandparents and great-grandparents

GEORGE and FRANCES VOS
(nee Zwaagstra)

It is our prayer that the Lord will continue to bless them in their lives together in the years to come.
With love from all of us:

Art & Tina Vos - *Smithville, ON*
Michelle & Alex (Amber, Meghan, Stephen)
Sherry & Rick (Benjamin)
Amanda
Gerrit
Jane & Adrian VanderWier - *Smithville, ON*
Leona & Sam (Samson)
Hugh
Gayle & Jeff
Gerrit
Richard
John
David

Wilma & Ron Acaster -*Fenwick, Ont.*
Natasha & Mike (Kyera, Alyssa)
Trina & Matt (Tiyanna)
Jacob
Jordyn
Lloyd & Glenda Vos - *Smithville, ON*
Melissa
George & Sharon Vos -*Smithville, ON*
Jacqueline, Julie, Christina
Paul & Ingrid Vos - *Wainfleet, ON*
Ruby, Nicole, Kerri, Tyler, June
John & Nancy Vos - *Smithville, ON*
Avrielle
Jennifer Vos - *Smithville, ON*

Congratulations Dad and Mom

OPEN HOUSE: Come share our joy on Saturday, December 7, 2002 D.V. at 7:00PM at the Smithville Covenant Christian School. Best Wishes Only Please.
Mailing address: 72 Wade Rd. Smithville, ON L0R 2A0

ARE YOU PLANNING A CHRISTMAS SERVICE IN DUTCH ?

If so I may have help for you. I have a litany entitled *"Jezus De Levende Verlosser"* which goes through the life of Christ in readings and song. The music is not included for copyright reasons but is available in song books by Johan de Heer, Van Woensel-Kooy, from the Psalter and from the dutch Psalm book – unrevised. There is no charge. Send a (double) stamped, self addressed envelope to:
Coby Veenstra Box 133, Hampton, ON LOB 1JO

Obituaries

1925 2002
Buitenpost Waterford
Friesland Ontario

The Lord called unto Himself from St. Joseph's Hospital, Hamilton, on Thursday, October 24, 2002

LUITJE (LLOYD) MIEDEMA

of R.R. 5, Waterford, in his 78th year. Beloved husband of Freda (Haagsma) Miedema. Dear father of Ankie and Jack Bootsma of R.R. 1, Port Dover, Ann Racher of Camridge, Doug and Sue of R.R. 4, Simcoe, the Late George (1983) and Joyce Werder of St. George, Davis and Trudy of R.R. 3, Waterford, Ettie and Ed Wybenga of Hagersville, Leo and Ann of Embro, John and Audrey of Mount Hope, Mary and Ralph Van Benthem of R.R.5, Hagersville, Jenny and Brian Veldhuis of R.R. 5, Waterford and Lloyd and Tammy of R, R. 5, Waterford. Loving grandfather of 53 grandchildren and 20 great-grandchildren. Brother and brother-in-law of Leo and Tina Miedema of R.R. 1, Jarvis, Martha and John Edelman of Cayuga, Tina and the late Jelle Vanderveen of Grimsby, the late Dirk and Anna, Jitze and Janne Haagsma, the late Etje and Willem DeJong, and Anna Haagsma all of Holland, Harm and Sjoedje Haagsma of Hamilton and the late John and Anton Haagsma.
Funeral Service for Lloyd was held at Ebenezer Christian Reformed Church on Monday, Oct. 28th. Interment Knox Presbyterian Church Cemetery.
Donations to Parkview Meadows, Townsend, The Gideon Society or the charity of your choice would be appreciated by the family.
Friends are invited to sign the book of condolence at www.funeral-cast.com
Correspondence address:
Fre Miedema, R.R. #5, Waterford, ON N0E 1Y0

June 3, 1923 October 28, 2002
Nijkerk Osgoode

AALT VAN BOKHORST

On October 28, 2002 the Lord took home his faithful servant, Aalt Van Bokhorst. He will be deeply missed by his life partner and wife of 51 years Mina (Top). His passing will leave a deep void in the lives of his children: Grace (Hub) Stapper of Russell, Evelyn (Gordon) Dykstra of Osgoode, Ault (Hetty) Van Bokhorst of Mountain, Maryke (Jim) Dykstra of Russell, Mary (Jeff) Ritskes of Osgoode, Gerald (Janet) Van Bokhorst of Osgoode, and Tim (Loreena) Van Bokhorst of Mississauga. Dearly loved Opa of 19 grandchildren.
He always had time to listen and to give a helping hand. His faith in the Lord and his positive outlook on life were an inspiration for us all. The funeral service was held at Kemptville Christian Reformed Church on Thursday, October 31, 2002.
"For the Lord is good and his love endures forever, his faithfulness continues through all generations."
Psalm 100:5
Correspondence Address:
Mrs. M. Van Bokhorst,
R.R. #2, Osgoode, ON KOA 2WO

July 25, 1918 Oct. 15, 2002
Amsterdam Hamilton
The Netherlands Ontario

GERRIT KAREL OUWEHAND

He who dwells in the shelter of the most High will rest in the shadow of the Almighty. Psalm 91:1
The Lord called home our husband, father, grandfather, and great-grandfather in his 85th year.
Husband of Jo VanDam for 49 years and predeceased by his first wife, Toos Teerhuis (1952). Father of:
Gerry & Thea - *Mt. Hope, ON*
John & Joyce - *Binbrook, ON*
Ron & Janet - *Binbrook, ON*
Mary & Larry Kundrik - *Lethbridge, AB*
Proud opa of 14 grandchildren and 2 great-grandchildren.
Correspondence address:
Jo Ouwenhand,
104 - 337 Stonechurch Rd. E.
Hamilton, ON L9B 1B1

Feb.10, 1927 Oct. 14, 2002
Borculo, The Neth. Willowdale, Ont.

MYRA KNIBBE
(nee Weenink)

After a long battle with Alzheimers, the Lord took home our dear wife, mother and grandmother, Myra Knibbe.
The funeral and remembrance of her life was held at Willowdale CRC on October 17, 2002.
John Knibbe - *Calgary, AB*
Janet & Herb Goodhoofd -*Oakville ON*
Kristen, Aaron, Alan, Kayla
Carol Knibbe & Albert Koke -*Toronto*
Robin, Chenoa
David & Mär Knibbe- *Mississauga, ON*
Mia
Correspondence: Emo Knibbe
178 Connaught Ave.
Willowdale, ON M2M 1H4

MARTHA NAP

The family of Martha Nap sadly announces her passing at Holland Christian Home, Brampton, October 24, 2002, at age 86.
Martha was the wife of the late Dirk Nap of Acton. Loving mother of:
Gerrry & Sonya - *Guelph*
Henry & Barbara - *Alliston*
Bert & Renate - *Acton*
Oma of Calvin & Marie, the late David ('76), Richard, April & Graig (Wainwright), Joel, Jessica, Katlyn, Yvonne, Kyle and great-grandchildren, William Wainwright ('99), Alicia and Abigail Wainwright.
The funeral service was held in the chapel of Blue Springs Funeral Home, Oct. 28th, 2002 with interment at the Fairview Cemetery, Acton.
Remembrances may be made to the Toronto District Christian High School.
Correspondence: Bert Nap
RR 4, Rockwood ON N0B 2K0

Church News

Classis Niagara
plans to meet in regular session on Wednesday, **January 15, 2003** at the Bethany CRC in Fenwick. Items for the agenda, including requests to address Classis, should be in my hands by December 2, when the agenda will be prepared. John TeBrake, Stated Clerk

Classifieds

Obituary

Oct.22, 1909 Oct.12, 2002
Parrage, Fr. Athens, On.

JOHN (JELLE) FEENSTRA,

My soul finds rest in God alone
My salvation comes from Him.
Psalm 62:1

Predeceased by his first wife, the former Jesse Reitsma. Beloved husband of Jessie (Swart) Smid.
Dear father of John Feenstra (Lorreta) of Oxford Mills, Jack Feenstra (Anke) of Kemptville, Evelena Joldersma (Larry) of Orleans, Wilma Vasilapoulis of Ottawa, George Feenstra of Ottawa, Hans Feenstra (Marie) of Clarence Creek, Clara Reitsma (Sisco) of Ottawa, Ronald Feenstra (Patsy) of North Augusta and loving grandfather of 21 grandchildren and 9 great-grandchildren. Step-father of Alice Schreiber (Peter) of Guelph, Henry Smid (Sally), Otie VanderKloet (Martin) and Charles Smid (Marie) all of Athens. Sadly missed by 17 step-grandchildren and 24 step-great-grandchildren.
Dear brother of Rick Feenstra (Barbara) of Brockville, Anna Vanderzec, Wellemke Feenstra and Wiesdke Feenstra, all of Holland and sister-in-laws Clara DeSchiffart and Chritina Feenstra. Predeceased by Brother Fred Feenstra of Mallorytown and brothers Sjouke and Hans Feenstra, sisters Froukje Koldyk and Lolkje de Vries, all of Holland.

The Funeral Service took place at the Christian Reformed Church, Athens, on October15th and interment at Dale's Cemetery, Cumberland, Ontario.

Job Opportunities

PASTOR NEEDED
Part-time (about 40%) interim position for Bethel CRC, **Listowel, Ontario** to assist our pastor in providing pastoral care and some preaching. For more information and church profile, or to apply, contact Pastor Jack DeVries or the Clerk, John Hofstee
1-519-291-1013 or
e-mail: jhofstee@micro-man.com

BRAMPTON, ONT
John Knox Christian School, Brampton, Ontario, invites applications for a **principal**, beginning **August 1, 2003**. The school has approximently 315 students from JK to grade 8. We are looking for someone with a solid reformed perspective and th ability to relate to Christians from a variety of denominational backgrounds. Check our web site for more information about our school. Please direct application and/or questions to:
Ms. Deb Douma, chairperson
Administrative Search Committee
82 Mclaughlin Road St.
Brampton, ON L6Y 2C7
Tel: 905-874--9713
Fax: 905-451-7604
E-mail: jddouma@rogers.com

Miscellaneous

Christmas is Coming...

And so is *Christian Courier's* Special annual Christmas issue.
Advertisers: Don't miss out on this special opportunity to reach our readers with Christmas Greetings and information about your business or ministry.
Our Christmas issue will be published December 16. Deadline for special Christmas ads is November 22. Extra color is available.
Please call *Christian Courier* at 1-800-969-4838 for more information.

Curious about *Christian Courier?*
Why not check out our new website:
www.christiancourier.ca

ROSS & McBRIDE
LAW FIRM

DAVID A. VAN DER WOERD

Commerce Place, 1 King St. West
Mail: PO Box 907, Hamilton, ON L8N 3P6
Phone: 905-526-9800 Fax 905-526-0732
Email: dvanderwoerd@rossmcbride.com

Direct Dial: 905-572-5803

We could really use your investment now.

CRC EXTENSION FUND

"...serving Christian Reformed churches and Christian schools since 1970"

Your funds will be invested in Christian Reformed Church and Christian school building projects in Canada.

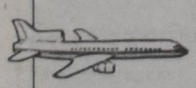
RATES TO DECEMBER 31, 2002
Ext. fund: we pay 3.75%
RRSP: you earn approx. 4.2%

Call: 416-461-1207
Write: Christian Reformed Extension Fund
45 Harriet St., Toronto, ON M4L 2G1
Fax: 416-465-6367

Travel

CHRISTMAS IN EUROPE

SPECIAL FLIGHT TO AMSTERDAM



Martinair

Depart: Dec.18, 2002
Return: Jan. 01, 2003

$699

Airfare applies to all ages. Taxes 99.70 extra

VERSTRAETE TRAVEL & CRUISES

14845 Yonge St. Aurora 416-969-8100
36 Secord Dr. St. Catharines 905-934-4414
Long dist. 1-800-565-9267
Visit us at: verstraete. com

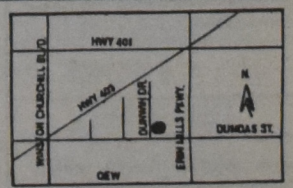
TIME FOR NEW FURNITURE?

Come and see our beautiful showroom with the European flair!

SCHRÖDER FURNITURE

... for that special item!

Our "coil" spring furniture has all the support and comfort you need.



Mississauga, Dundas St. — 2 Blocks W. of Erin Mills Parkway (905) 828-9511

Classifieds

For Rent

For Rent: **Large 4 bedroom house** in **Wellandport**, Ontario. Available immediately. Very close to Reformed Churches and Christian School. For more information call John at **905-714-4459.**

Wanted: **Female Roommate** to share main floor of house in **Brampton**. 350/m incl. Call: **905-45254406**

St. Catharines: Share house in central St. Catharines. Near Fairview Mall and on bus route. $300/ mo incl. Contact Anita at **905-684-5806**

Miscellaneous

The Netherlands Bazaar will be held next year, Oct. 18, **2003**.
You can help raise funds by donating your handicrafts.

Ten things you can do to help homeless people

(NC)—Many Canadians are only an accident, an illness, or a pay cheque away from becoming homeless. You can help make life a little better for homeless people in your community. Here's how:

- Treat the homeless with respect and respond to them with kindness.
- Make donations to organizations that help the homeless.
- Buy groceries for a food bank.
- Carry fast-food certificates and hand them out when asked for money.
- Volunteer at a shelter, food bank, or agency that helps the homeless.
- Sign up your company, team or community association to cook a meal at a shelter.
- Support food and clothing drives.
- Get your office to adopt a charity to assist year round.
- Participate in a community garage sale where proceeds go to help the homeless.
- Support your local place of worship's efforts to help the homeless.

For more information on homelessness in Canada visit the Government of Canada's National Homelessness Initiative's Web site at www.hrdc.gc.ca/homelessness

- News Canada

Job Opportunities

Full Time YOUTH PASTOR position.
First Christian Reformed Church in Taber

Is seeking a full time youth pastor to direct and coordinate the various youth ministries of our church. We are a church that values our youth and desire that they enter into a warm and growing relationship with Jesus Christ.

Position responsibilities also include participation in worship, building a leadership team, pastoral care and counselling, and supervision of the education ministry. If you see yourself meeting these needs in a growing rural congregation of 100 families and have academic qualifications and/or experience to make it all happen, then we would be pleased to hear from you! Send your resume to:

First CRC,
3902 Heritage Drive,
Taber, AB T1G 1A2

A church profile and further details are available on request. If you have any questions contact us at:
(403) 223-2331, (403) 223-0790 Fax (403) 223-0791, or
e-mail Pastor Mike Vandyk, mvandyk@telusplanet.net

P.V.&V. INSURANCE CENTRE

We are seeking a highly motivated, **service and sales** oriented **person** to further develop and lead our Life & Disability Insurance Division. You will be a Professional Life Insurance Broker and be able to identify sales opportunities. Your personal sense of commitment and responsibility as a leader will help in our plan development. You will have several years experience and have excellent sales skills. This is an exciting opportunity for a self-starter. Send your resume to:

Tony Vanderhout,
P.V. & V. Financial Centre
3050 Harvestor Road,
Burlington, Ontario L7N 3JI
Fax (905) 632-4837 **Email: tonyv @pvv-insurance.com**

Redeemer University College is entering a period of significant institutional growth and is in the early planning stages of launching an ambitious, exciting and dynamic expansion plan which will require major financial support. If you are interested in working with a professional development team to lead others to unprecedented fundraising accomplishments, then consider applying for one of the following full-time positions:

Campaign Director
Campaign Program Officer
Campaign Assistant

For details on each of these jobs, check out the *quicklinks* for *employment opportunities* on our website at **www.redeemer.on.ca**

Please direct inquiries to the Human Resources Director
Redeemer University College
777 Garner Road East, Ancaster, ON L9K 1J4
Tel: 905-648-2131 x4230
Applicants are encouraged to fax or email their application materials.
FAX: 905-648-2134
email: jvgeest@redeemer.on.ca
All serious replies are appreciated. However, only candidates invited for interviews will be contacted.

REDEEMER University College

PICTURE THIS! **You can advertise in *Christian Courier*'s Business and Service Directory once a month for only: $25 + GST. Call: 1-800-969-4838 for details.**

Miscellaneous

Grimsby's Christian 55 Plus Community – 275 Main St. E.

Thinking Condo? Thinking Apartment?

Think Again!

You've worked hard, raised a family and own a good home. Now you're retired and thinking condo or apartment. Think again!

Evergreen Terrace, a life lease community is the alternative for active retirees 55 plus. We've saved some of the best for last, don't miss this opportunity.

MOVE IN THIS MONTH!

MON. – FRI. OPEN HOUSE 10:00 A.M.- NOON
TERRACE MODEL SUITE - 275 MAIN ST. E. • CALL 905.309.7888

ISRAEL

A
"Mission of Hope 2"
Tour

11 exciting days
February 24 - March 6, 2003
Cost: $ 2585.00 pp ex. Tor. dbl occ.
plus dep. taxes
Stop-over in Holland.

Emphasis on:
Prayer for the region; meditations, wonderful sightseeing in Jerusalem, Bethlehem, Nazareth etc.

Personally escorted by:
Rev. John G. Klomps

For complete information and reservation
please call or write:
Rev. John G. Klomps
Meadowvale Travel Inc.
2283 Argentia Rd., Unit 9B,
Mississauga, ON L5N 5Z2

Tel: 905 -826 -4141; toll free 1-800 -387- 2421
Fax: 905- 542 - 0154 e-mail: jklomps@istar.ca
Reg. # 1518992

Classifieds

Job Opportunities	Travel	Miscellaneous

Dordt College

Faculty Positions

Dordt College is seeking applications for openings beginning 2003-2004 in the following areas:

Criminal Justice
Develop and teach in an interdisciplinary criminal justice program. Qualified applicants should have a background in criminal justice, criminology, sociology, or related field.

Education (Two positions)
Teach introduction, upper-level (elementary and secondary methods), special education.

Spanish
Teach elementary, intermediate, and upper level courses in Spanish language, literature, and culture.

Social Work
Generalist; micro-practice background; methods courses and field practice.

Theology
General education courses in biblical theology and upper level biblical studies courses.

Evaluation of applications will continue until the positions are filled. To learn more about a position and receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest and curriculum vita/resume to:

Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College
498 4th Ave. NE
Sioux Center, IA 51250-1697

Facsimile: 712 722-4496
E-mail:
vpaa@dordt.edu
Web site:
www.dordt.edu/offices/acadaff

Dordt College is an equal opportunity institution that strongly encourages the applications of women, minorities, and disabled persons.

PRAIRIE ASSOCIATION OF CHRISTIAN SCHOOLS

seeks a new

CURRICULUM COORDINATOR

Are you someone who can provide leadership in the reformed educational philosophy expressed in the member schools of PACS?

Duties include:
- Curriculum Planning and Development
- Curriculum Consultation
- School Evaluations
- Board Development
- Mediation

Regular travel is required. The position will commence on a date negotiable between May 1st and August 1st. Salary is in the range of administrative pay within member schools.

Applications will be received until **January 13, 2003**
Please direct inquiries and applications to:

Julius de Jager, PACS Curriculum Coordinator
9125 - 50 Street,
Edmonton, Alberta T6B 2H3
Phone: 1-780-469-9653 Fax: 1-780-469-9880
E-Mail: pacs@kingsu.ab.ca

DCA Travel & Cruise
E-mail: dcatravl@istar.ca
Holiday Packages-Cruises-Flights
ON SALE
TORONTO 416-224-5211
BRADFORD 905-775-6763
Toll Free 1-800-667-2525
Call today - Free delivery at home

Miscellaneous

ADA REALTY LTD.
2011-137 Ave., Suite 404
Edmonton, AB
T5A 4W2
780-473-8149
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Home of confidence

deepen.

INSTITUTE FOR CHRISTIAN STUDIES
Christian Graduate Education
www.icscanada.edu

Check our our website for JOB OPPORTUNITIES taken from the latest issues of Christian Courier: www.christiancourier.ca/Jobs.htm

THE BACK TO GOD HOUR

English Radio:
Back to God Hour

FROM COAST TO COAST

Television:
Primary Focus

BRITISH COLUMBIA

Burns Lake – CFLD	9:15 am	1400
Osoyoos – CJOR	8:00 am	1490
Penticton - CKOR	8:00 am	800
Port Alberni – CJAV	7:00 pm	1240
Prince George – CIRX	7:00 am	94.3
Princeton – CHOR	8:00 am	1400
Smithers – CFBV	9:15 am	1230
Summerland – CHOR	8:00 am	1450
Vernon – CJIB	9:30 pm	940

ALBERTA

Brooks – CIBQ	8:30 am	1340
Ft. McMurray – CJOK	8:30 am	1230
High River – CHRB	6:30 pm	1140
Edmonton – CJCA	6:00 pm	930
Westlock – CFOK	7:30 am	1370

SASKATCHEWAN

Estevan – CJSL	8:00 am	1280
Weyburn – CFSL	8:00 am	1190

MANITOBA

Altona – CFAM	9:30 am	950
Steinbach – CHSM	9:30 am	1250
Winnipeg – CKJS	9:00 am	810

ONTARIO

Atikokan – CFAK	9:30 am	1240
Chatham – CFCO	6:30 am	630
Fort Frances – CFOB	9:30 am	640
Guelph – CJOY	8:30 am	1460
Hamilton – CHAM	7:30 am	820
Kapuskasing – CKAP	7:00 am	580
London – CKSL	7:00 am	1410
Oshawa – CKDO	8:00 am	1350
Owen Sound – CFOS	7:00 am	560
Pembroke – CHVR	10:00 am	96.7
Sarnia – CHOK	7:30 am	1070
Stratford – CJCS	8:45 am	1240
Windsor – CKLW	7:30 am	800
Wingham – CKNX	10:30 am	920

NEW BRUNSWICK

Saint John – CHSJ	9:00 am	94.1

PRINCE EDWARD ISLAND

Charlottetown – CFCY	7:00 am	630

NOVA SCOTIA

Bridgewater – CKBW	7:30 am	1000
Digby – CKDY	6:00 am	1420
Halifax – CFDR	8:30 am	780
Liverpool – CKBW	7:30 am	94.5
Kentville – CKEN	8:30 am	1490
Middleton – CKAD	8:30 am	1350
New Glasgow – CKEC	7:30 am	1320
Shelburne – CKBW	7:30 am	93.1
Sydney – CJCB	7:00 am	1270
Weymouth – CKDY	8:30 am	103.1
Windsor – CFAB	8:30 am	1450

ALBERTA
Lethbridge – CJIL
Thursday – 9:00 am
Saturday – 2:00 am

ONTARIO – CTS
Saturday – 7:30 pm

Check your local listings for cable outlets airing *Primary Focus*

PACIFIC – BC
2 pm Sunday.

MOUNTAIN –AB
3 pm Sunday

CENTRAL – SK & MB - 4 pm Sun.

EASTERN – ON & PQ – 5 pm Sun.

ATLANTIC – NB, NS, PEI - 6pm Sun

NFLD – 6:30 Sun.

KIDS CORNER RADIO
Drayton Valley AB – CIBW 8:30 am Sunday 92.9 FM
Nordegg AB – CHBW 8:30 am Sunday 93.9 FM
Rocky Mtn. House AB – CHBW 8:30 am Sunday 94.5 FM
Prince Rupert BC – CJRN 10 am Saturday 100.7 FM

Our Address: 3475 Mainway PO Box 5070 Stn LCD1 Burlington ON L7R 3Y8

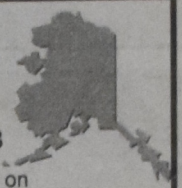
Events/Advertising

Calendar of Events

Items Appearing in this column are run free of charge if they adveritse an admission free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is $7.50 per line, or $1.50 per 1/3 line, per insertion.

Nov 16	**Concert** of Sacred Music by St. Thomas Crescendo Male Choir - 7:30 p.m. at First Presbyterian Church, 60 Fifth St., **Chatham**. Also featuring Soloist Elisabeth Enzlin and Chatham-Kent Male Chorus. Sponsored by Chatham Christian Schools. Freewill offering. (519) 352-4980
Nov 16	**Liberation Choir**, Fall tour. 8 p.m. Ebenezer Christian Ref. Church, **Trenton** See Ad Nov 4 issue
Nov 22	**Mattianiah** Chr. Male Choir, Benefit Concert in Hebron CRC, **Whitby**, ON 8 p.m.See ad Nov 4 issue.
Nov 22	**Songbook Workshop** 7-10 pm Willowdale CRC, Toronto. For info: Laruens 41-221-7820 wdcrc@axxent.ca
Nov 23	**Songbook Workshop** 9-12 noon. Mountainview CRC, Grimsby, Info: J. Hoytema 905-945-0004 or grimsbycrc@aol.com See ad for more details.
Nov 23,24	Smithers CRC 50th anniversary. **Smithers**, BC. For info: Aren Bakker at 250-847-2369 or Harry Kruisselbrink at 250-847-3638. See ad Nov 4 issue
Nov 30 - Dec. 1	**Tillsonburg CRC 25th Anniversary**. For event info contact Marg Kriense Lokker 519-877-2519 or e-mail john.lokker@sympatico.ca
Dec 7	**Handel's Messiah** performed by the Arcady Singers & Orchestra, 7:30 p.m. Willowdale CRC, 70 Hilda Av. **Willowdale**, ON Tickets $15 & $10. For info and tickets call Te Deum Music at 416-250-7702.
Jan 17	**Concert of Sacred Music** by St. Thomas Crescendo Male Choir - 7:30 p.m. at First CRC, 181 Charlton Ave, **Hamilton**. Sponsored by World Wide Christian Schools. Freewill offering. (905) 765-5623
Jan 18	**Concert of Sacred Music** by St. Thomas Crescendo Male Choir - 7:30 p.m. at Rehoboth Christian Reformed Church, 130 Scugog St., **Bowmanville**. Freewill offering (519) 637-4357

ALASKA



July 7 - 14, 2003

Eight days of delightful cruising on
Holland America's " VOLENDAM"

Visit: * Juneau, * Skagway, * Glacier Bay * Ketchikan. See majestic sights!

Special group price:
$1295.00 Cad.
from Vancouver plus dep. taxes
Extra stay in Vancouver possible.

Personally escorted by:
Rev. and Mrs. John & Rita Klomps
For complete information and reservation, please call or write:

Rev. John G. Klomps
Meadowvale Travel Inc.,
2283 Argentia Rd., Unit 9B
Mississauga, ON L5N 5Z2
Tel: 905 - 826 - 4141; or toll free 1 - 800 - 387- 2421
Fax: 905 - 542 - 0154
e-mail: jklomps@istar.ca
Reg. # 1518992

Food..? For Thought..??

Our biggest problem could be assuming that we have no problems, and then masterfully hiding them at all costs.

Self-discovery of Imprisoned Persons

Rev. Tom Oshiro
Casey Vander Stelt
'Born From Experience'
(905) 385-9261

To advertise your business or to place a family ad, just call *Christian Courier*'s toll-free number: 1-800-969-4838.

In the area? Visit *Christian Courier* at our new premises: 1 Hiscott St., St. Catharines, and join us for tea or coffee.

Te Deum Music Presents:
Handel's *Messiah*
performed by the
Arcady Singers & Orchestra.
Saturday, December 7, 7:30 p.m.
Willowdale Christian Reformed Church
70 Hilda Avenue, Willowdale, ON.
Tickets $15 & $10.
For tickets and information call 416.250.7702
Email: kaldeway@tedeummusic.com or
Visit: www.tedeummusic.com

Sing!
A New Creation

Two **workshops** introducing this new song book and exploring the relationship between music & ministry -- for pastors, elders, deacons, and musicians young and old.

Fri., Nov. 22, from 7:00-10:00 pm at Willowdale CRC, Toronto. Contact: Laruens Kaldeway: 416-221-7829; wdcrc@axxent.ca

Sat., Nov. 23, from 9-12noon at Mountainview CRC, Grimsby, Contact: Rev.Jerry Hoytema, 905-945-0004; grimsbycrc@aol.com.

Leaders: Emily Brink, Norma deWaal Malefyt, Sandra Elgersma, Ron Rienstra, Kathy Smith, & student musicians from Calvin College.

Sponsored by the Calvin Institute of Christian Worship, along with Calvin Seminary,CRC Office of Social Justice, and Reformed Worship

Would 7% to 10% lifetime income appeal to you?

Over 65?
Charitable Gift Annuities can provide these rates, largely tax-free and ultimately benefit the charities of your choice.
Please ask for a confidential, no obligation quotation.

Link Charity Canada Inc.
45 Harriet St. Toronto ON M4L 2G1 Phone: 416-410-4244 Fax: 416-465-6367
www.linkcharity.ca info@linkcharity.ca

The Living Word
Sermons for reading services.
Contact:
CRC
R. Vander Ploeg, Secr./Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117

Come
BANK
with us.

- **High Service/Low Fees**
- **Full Financial Services**
- **FREE Bonus Shares**

Main Branch & Head Office
Tel: (416) 223-8502
E-mail: duca.info@duca.com
Website: www.duca.com

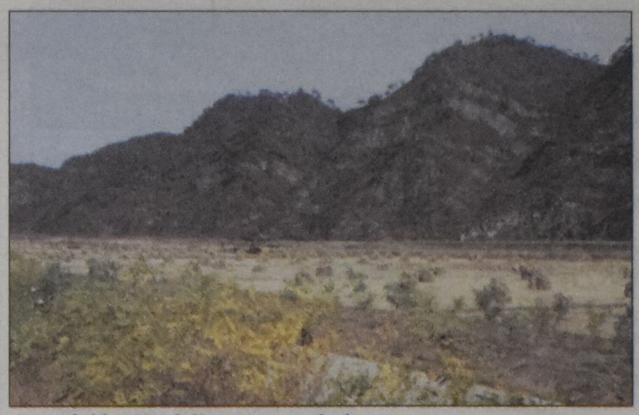
DUCA Financial Services

Willowdale • Toronto • Rexdale • Etobicoke • Scarborough • Brampton
Orangeville • Richmond Hill • Newmarket • Whitby • Bowmanville • Burlington

News

North Korea in desperate need of food aid

Children at Haebon Primary School, North Korea. Almost one million underfed primary school children have been deprived of a 200 gram a day grain ration since September.



A rice field in North Korea awaits the harvest.

Alan Doerksen

TORONTO – Although there is not a famine in North Korea this year, conditions are still difficult and the country will be in desperate need of food aid by January, according to the leader of a delegation from the Canadian Foodgrains Bank (CFGB) which visited North Korea in late October.

"We use the word 'famine' advisedly," says Rick Fee, the director of Presbyterian World Service & Development (PWSD), which is a member agency of CFGB. Fee and three other Canadians recently returned from a visit to North Korea. "I think you could have used 'famine' in 1995/96 [in North Korea]. Today that word cannot be used. The results of that near-famine are being seen today."

Much aid disappearing

Fee visited North Korea just before the November harvest. "There's a lot of food around now," he reports. But the harvest is only expected to last till the end of this year. "In January, they will enter another critical phase." North Korea has "always been dependent on aid," explains Fee. But now much of that aid is disappearing.

Recently, the World Food Program (WFP) announced that it will begin to curtail food aid to North Korea because there are no new contributions from major donor countries. There is a 72,500 metric tonne shortfall in cereals up to the end of 2002, reports CFGB in a press release. Almost one million underfed primary school children have been deprived of a 200 gram a day grain ration since September. Similar rations to over 250,000 secondary school students have been suspended since May.

"Without further food aid deliveries, the health of people, especially children, will be put at serious risk," asserts Fee. "While we observed noticeable stunting in children, they do appear healthier and not as malnourished as on previous visits. This is due to the food aid provided over the last several years. But children who faced the worst of the famine are still smaller by two to four years of growth."

Two major donors have cut back on donations, and this has had a considerable effect on WFP's aid to North Korea. "Because of the nuclear 'kafuffle' [North Korea announced it has developed nuclear weapons], the U.S. has been cool," explains Fee.

And Japan – which last year financed more than half of the food aid sent to North Korea (according to the *Globe and Mail*) – has contributed nothing this year because of recent revelations that North Korean security agents kidnaped more than a dozen Japanese citizens in the 1970s and '80s. Since that disclosure, Japan has ceased shipments to North Korea.

'In desperate need'

Canada continues to contribute generously to North Korea, and CFGB has contributed the largest amount of any Canadian NGO since 1995, reports Fee. For those worried that food aid is taken by that country's Communist government, Fee says that's not true. CFGB and three other charities – World Vision, Caritas, and Action by Christians Together – fund a full-time staff person based in North Korea (Umberto Greco — an Italian), who monitors food aid distribution there.

"There have been significant changes at many levels in North Korean society," observes Fee, who also traveled to North Korea in 1996. "People are much more approachable and we were able to visit the institutions and families we wanted to see. The new economic policy put in place earlier this year by the North Korean government signifies that it recognizes the need to change systems to address the economic and food crises currently facing it."

A fundamental change

The new economic policy was introduced last July 1, and is a "fundamental change" for the North Korean government, asserts Fee. "It increased people's wages by astronomical percentages" and allows citizens a choice of where to get food rations: from the government's public distribution system or from farmers' markets. Previously, the public distribution system was the only option available. For the government, this "shows an openness to consider change," contends Fee. He and his delegation were invited into people's homes, and heard cautious optimism from them about the government's new approach. People would make careful comments such as, "These changes have not made the acquiring of food more difficult," reports Fee. He believes the changes are "a major way of encouraging people to take more responsibility for their personal welfare."

Fee hopes that talks between the governments of North Korea, Japan and the U.S. will yield some good results. "Without major international assistance [North Korea] can never catch up," he asserts. That country's agriculture, education and health sectors are all in great need of help.

The Presbyterian agency Fee works for has been a member of CFGB for 10 years, and is the lead agency on food shipments to North Korea, explains Fee. Formed in 1983, the Winnipeg-based CFGB is a church-based agency that provides food and development assistance to countries in need. It is comprised of 13 church partners that include Canadian Baptist Ministries, Canadian Lutheran World Relief, Christian Reformed World Relief Committee, Mennonite Central Committee Canada, the United Church of Canada and World Relief Canada.

Since 1996, CFGB has shipped a total of $38- to $39 million in food aid to North Korea, mostly consisting of wheat flour, lentils, rice and peas. It plans to send a shipment of wheat flour and milk powder with a value of $4 million early next year.

Most recently, last May, 7,000 tonnes of Canadian flour was provided to children and nursing mothers. The flour is made into fortified biscuits and noodles in North Korea, with added iron and Vitamin A supplements, prior to distribution.

The agency has received support from CIDA (the Canadian International Development Agency) for some of those shipments.

RICK FEE PHOTOS (3)

Rick Fee (left) presents a parting gift (a dish featuring the Canadian and provincial coats of arms) to Mr. Han, deputy director for North Korea's Flood Damage Rehabilitation Committee.

News Digest

Here comes the phone

ABERDARE, Wales (Ananova) – A bride walked down the aisle to the tinny strains of Here Comes the Bride played on a mobile phone after the organist failed to get to the church on time.

Roof tiler Darren Medd realized he had the tune on his phone as a ring-tone and started to play it when the ceremony was delayed.

But when the organist had not arrived 10 minutes later, the minister asked Medd to play the tune again into a microphone so Tracey Muxworthy could make her way down the aisle.

"I knew I had the bridal march on my phone so I stuck it on and everyone had a really good laugh," said Medd, a childhood friend of groom Ian Davies.

Miss Muxworthy's mother Joyce, from Penywaun, Aberdare, says her daughter, 30, had not been fazed by the unconventional musical accompaniment. "My husband said she was smirking all over her face," she said.

The organist, who had believed the wedding on Saturday was at 4 p.m., not 3 p.m., arrived in time to play as the happy couple left Green Street Methodist Church in Aberdare.

Mounties never get their sandwich

SURREY, B.C. (AP) – The Mounties got their men. What they had trouble getting was a sandwich.

Royal Canadian Mounted Police Constable Ed Boettcher and his partner decided to take a sandwich break recently, while on surveillance duty in an unmarked car.

At the restaurant, they checked the license plate on a car parked at a nearby pawn shop, found the car had been reported stolen, followed it and helped arrest the driver and passenger.

Back they went to the sandwich joint, only to find a well-known car thief getting out of a pickup truck. Sure enough, a check of the license showed the truck had been stolen and they arrested the driver.

On his third try, Boettcher finally got inside the sandwich shop, but his partner noticed two men carrying golf bags into the pawn shop. It turned out their car was also stolen and they were eventually arrested as well.